

# THE EXPOSITORY TIMES.

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## Notes of Recent Exposition.

WE have once more observed the anniversary of the Armistice. The hearts of the generation that lived and suffered through the agonies of the War cannot but be stirred with a bewildering variety of emotions in which gratitude for deliverance, pride in and sorrow for the fallen, sympathy for their dependents are mingled. Yet as the years pass each Armistice anniversary seems to bring ever more clearly to mind the problems of suffering, disillusionment, and sense of futility—in a word, the many-sided problem of evil.

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Three books whose value is not to be measured by their size—they are all small—have come into our hands, and each has a section devoted to the study of evil. The three books are: *Man and his Maker*, by the late Dr. Percy DEARMER (S.C.M.; 3s. 6d. net); *The Crisis of Christian Rationalism*, by Professor Kenneth E. KIRK (Longmans; 3s. 6d. net); and *Can We Believe in God?* by Dr. C. A. ALINGTON (Rich & Cowan; 3s. 6d. net). The names of the writers are almost sufficient guarantee that all those books are excellent—compact but suggestive and lucid in treatment.

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To read all three is illuminative as to what is the common ground in Christian thought of to-day on this age-old problem. While each writer has his own lines of argument, his own way of expressing it, and, above all, his own freshness of illustration, all three are in large measure of agreement. All recognize that the fundamental problem is, How can

we believe in an omnipotent and good God in face of the terrible discords, sufferings, cruelties, etc., which we find in the world in which men have to live? An old, old perplexity *si Deus bonus, unde malum?* All three are at one likewise in pointing out that a large part of evil is due to man—his ignorance, his folly, his sin. Suppose all evil things due to man were removed, what 'problem' of evil would be left to puzzle us? But why is man evil? Why did an omnipotent God of Love allow man to sin? All three agree in their answer—God made man free, and freedom involves the possibility of taking the wrong turning. God *might* have made man so that he *could* not do wrong. Think out what that means. It means that man is an automaton, and that means, to follow Dr. KIRK, that it is not obvious why man should have real existence at all. 'With God, to *create* a mechanical universe would in no way add to the reality conferred upon it by *thinking* it alone.'

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Dr. ALINGTON makes this point—if we argue that God must leave man free, it is absurd to expect Him to interfere as soon as any wrong choice is made. 'We do not expect or really wish God to stop us from doing something wrong, for we know, or think we know, that we are in this world to develop our characters, and the fact that our error is to have bad results is precisely the way in which we are being taught to do better.'

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He goes on to make a remark which is very much

in place at Armistice time when so many wonder why God permitted such a disastrous calamity as the Great War. We are not greatly perplexed when an individual does something wrong which has ill consequences for himself and those nearest him. Well, Dr. ALINGTON asks, why so perplexed when a statesman through ambition or treachery causes a disastrous war involving the misery of a multitude? The scale is vaster, but is there more cause of perplexity in the one case than in the other?

All agree, too, in asking why should we be so ready to shiver before the problem of evil, forgetting that there is a problem of goodness, which mystery Dr. ALINGTON will have it is the greater of the two. 'I can understand why I react to what I know to be wrong; what I cannot understand is why, being the selfish creature I am, I am quite unable to applaud my own selfish mistakes, and have continually in my mind the belief, if not the certainty, that I was made for something better.' 'Why is it,' asks Dr. DEARMER, 'that the average sensual man recognises and admires that which is better than himself? There is no explanation except that of theism. We respond to a goodness that is not ours, because the Soul of the World is good.'

All agree, of course, on points that have been made by most who have ever treated the subject from a Christian point of view, such as the educative, soul-forming, character-developing influence of much that at first sight seems unrelieved evil. On that it is not needful to quote any of them, nor on the point that without evil we should not know goodness.

Let us close with the very practical point briefly emphasized by Dr. ALINGTON, and dealt with at some length by Dr. KIRK. 'The practical problem for each of us is not whence came evil, but what am I personally to do about it? Christ never discussed the origin of evil. He did show how it could be overcome. Throughout His life He was bringing good out of evil, and His death on the Cross was but the inevitable and dramatic evidence of what His life had shown. The Christian religion does

not evade the problem of evil but bids us grapple with it in the assurance that it cannot ultimately harm the man of good-will.' Yes, we have to emphasize 'ultimately,' for we must agree with Dr. DEARMER that 'there is no explanation of the whole problem of pain and evil and no answer to it of any permanent value, unless we are convinced of the immortality of the soul.'

A certain human interest attaches to the recent volume, *What is the Faith?* (Hodder & Stoughton; 7s. 6d. net), by Dr. Nathaniel MICKLEM, Principal of Mansfield College, Oxford. In this volume (chosen as the 'Religious Book of the Month'), very readable and full of unobtrusive theological learning, the endeavour is made to indicate what elements in the traditional theology and religious language of Christendom must be deemed of the substance of the faith, however they may be retranslated, and what elements pertain to the form which may be transient.

But the point of human interest is this. The author takes us into his confidence and tells us how difficult he sometimes finds it to be a Christian believer. His constant cry is, 'Lord, I believe; help thou mine unbelief.' He tells us further that, while in these pages he has set forth what he takes to be the Faith, it is not the presentation of the Faith he would have made some time ago.

There is a sincere intellectual endeavour in this work to uphold the essential 'catholic' position against the radicalizing or liberalizing tendencies of the time. It is the same endeavour as we meet with in the Barthian movement on the continent of Europe. And it is significant of the sharpening of the issue between 'catholic' and 'radical' or 'liberal' that this Protestant theologian is found, like Karl Barth himself, to be constantly falling back upon scholastic writers, notably upon St. Thomas Aquinas, the classical exponent of Roman Catholic theology.

The first part of the work before us treats of



'The Nature of Dogma,' and the discussion comprises such subjects as the Definition of the Faith, Revelation, Natural Religion, the Bible, Experience, and Authority. The second part, 'The Content of Dogma,' deals with the subjects of the Trinity, the Virgin Birth, the Incarnation, the Resurrection, the Atonement, and the Church. These subjects most readily illustrate the principles laid down in the first part.

Here is how revelation, dogma, and theology are distinguished from each other. 'Revelation is the act of God opening our eyes to behold His glory in the face of Jesus Christ; dogma corresponds to the affirmations which we are bound to make when we attempt to express the logical and spiritual implications of revelation; theology is the systematic attempt to relate dogma to the whole of knowledge, and to present it in the form of explanation or philosophical and articulated expression. Thus revelation corresponds to the poet's moment of rapture, dogma to the poem (in this case, an epic poem), and theology to gloss, paraphrase, and exposition.'

The central contention of the book is that all Christian theology should spring from the Word of God, and that every dogma must be an expression of the Word. The Word (or the gospel), it is added, is in form a story or *mythos*; for it implies the use of active verbs, such as God sent or took or came. 'In other words, the central and pivotal dogma of the faith is the Incarnation taken not as a metaphor (as, for instance, every good man or beautiful object may in some metaphorical sense be taken to be an incarnation of a divine idea), but in its proper sense of an inconceivable act of mercy on the part of Almighty God in history.'

Principal MICKLEM is insistent throughout the book upon this representation of the Word or gospel as a story. 'Our mortal eyes are not able to see the pure white light; we can only apprehend it in the many colours of the spectrum. We can, however, speak of the light which we cannot see. Not dissimilarly we can only express the divine action in a series of propositions concerning the

Birth, the Death, the Resurrection, and Ascension of the Lord; we apprehend under the form of a time-series that which we can speak of as one single divine act in our redemption.'

The position here taken enables our writer to uphold the Christian faith in the light of modern knowledge. It is implied that the Incarnation, which is the core of the Christian faith, is not, and cannot be, a strictly philosophical conception. Many abstract or general truths are involved in the gospel, but the gospel is not itself a series of such truths. It is a *mythos*, a story, that God sent His Son. Not doctrine but story is the unchangeable kernel of the Christian faith. It is the 'old, old story.' It may be told in different ways, but it is always the story of the divine Charity, the heavenly Condescension, the Redemption of mankind through God made man.

The story has many moments, corresponding to 'the mighty acts of God.' 'It begins with the Creation; there follow the call of Abraham, the sending of the Prophets, the Incarnation of the Son, His Cross, His Resurrection, the sending of the Holy Ghost, the calling and commission of the Christian Church; it ends with the Consummation, when all that came into being through the Son returns to the Father through the Son, and the redeemed creation in the unveiled Presence joins in the eternal worship to Father, Son, and Holy Ghost.' This is a truly 'catholic' presentation of the Faith, and full of the Evangelical spirit.

Dr. Neville S. TALBOT, in the preface to his new book, *Great Issues: Studies in Reconciliation* (S.P.C.K.; 3s. 6d. net), apologizes for adding to the 'spate of little books on Christianity' which pours through the publishing presses. And, looked at from the outside, this looks very much like one of these. But we soon lose any such impression as we get inside the book. It is a work of remarkable originality, and it seizes attention and respect by its sense of urgency and its passionate conviction. The ostensible subject is Reconciliation, but



its real message is about the 'relevance' of the Bible, or rather the gospel, to the needs and problems of our time.

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One of the chapters is entitled 'The Relevance of the New Testament,' and one section, which is worth noting, is on 'The Gospel of God and the Incarnation.' Its object is to enforce that the gospel is really about God and that it is the revelation of the ultimate mystery of things. Does this need enforcing? Dr. TALBOT thinks it does. For the gospel of the Incarnation has been deprived of its full effectiveness through the prevalence of sub-Christian or non-Christian conceptions of God. There is a dualism in the minds of many people: on the one hand, a reverence for our Lord as man; on the other, and unrelated to it, a vague and horrid conception of God, the Almighty.

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This has come about, in part at any rate, owing to the obscuration of the essential Christian gospel by doctrinal veils. There has been a displacement of the centre of gravity from God to our Lord. Dr. TALBOT finds this in some of the great evangelical hymns and in Catholic extra-liturgical use of the Holy Sacrament, as well as elsewhere. God has become remote, invisible, unimaginable, while magnetically the nearer, the more real, Figure has riveted attention on Himself. Thought has from early days been preoccupied with the question: What is to be affirmed about Christ? Yet there is a deeper question than that, namely: What is to be affirmed about God?

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The preoccupation of men's minds with Jesus instead of with God may be a reason for the swift decline of Christianity from its initial glorious vitality. Some muffling of the essential gospel came about from very early days. The very essence of that which was revealed in Christ suffered a certain subsidence, a certain removal from attention. Controversy became predominantly Christological rather than theological or theistic. Thus the mighty edifice of Orthodoxy was reared, the foundations of which were not for a long time shaken.

But they are being shaken to-day. Root and branch conclusions have upheaved everything. Unshakable assumptions do not exist. Ultimate questions, which former generations could coolly presume had been long laid to rest, are alive again. The elemental issues about God and man and existence are alive again. The days when men cry out—not because of some speculative interest, but with hearts shaken by the dread emergencies of history—for a gospel of God have come round again. Under these conditions we have to look out how we read and how we expound the New Testament, and therein especially the Synoptic narratives, and therein especially St. Mark's Gospel. The real message of Christianity is masked and disguised if the story of the experience of the disciples is viewed exclusively from the standpoint of belief in the Incarnation: more precisely, if it is read as though that belief was in the minds of Christ's disciples during the ministry.

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There is a way of thinking of the gospel facts which Dr. TALBOT calls 'the Christmas-carol frame of mind.' It illustrates the suffusion, the saturation of the historical by the devotionally doctrinal. It is full of the sense of the mystical, the mysterious, and the romantic, as it plays delightedly, nay adoringly, round the scene where the Maker of the Universe lay swaddled in a manger. But this surely provokes scepticism and induces a sense of unreality, unless it is flanked by the bold affirmation that that in which it so delights was in no one's mind at the time or at any time during the ministry, not even in the mind of the Mother of Jesus. Is it not strictly inconceivable that any Jewish maiden could have looked upon herself as called to be 'the Mother of Christ'? The Mother of the Christ, yes, but no more.

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We must begin at Bethlehem, but historically not doctrinally—that is, not with Christian Incarnational doctrine in our spectacles. More precisely we must do so with Jewish doctrine, with Messianic expectation, in our minds. We must so begin, or we invite the nemesis of unreality which threatens the Christmas-carol frame of mind. It is necessary to follow what Baron von Hügel calls the genetic



method in reading the Gospels. We must abide by 'sheer history,' and trace the real experience of Jesus as He moved steadily forward in the venture of faith in the Father, the reality of which was to be vindicated in the supreme hour of His life. We must disinter the real history from the cerements of dogma.

Even when we come to Caesarea Philippi and Peter's confession we must not carry back into it what we know of developed truth. At Caesarea Philippi the Jewish faith and hope in God mounted to its highest pitch in the acknowledgment of Jesus as the Christ of God. Nevertheless it was Jewish faith, not, as we say now, Christian faith. The recognition of that is of absolutely first importance. It was Jewish faith in God more than faith in Himself as the Christ of God. It was not faith in what He as Christ would do, but in what God would do through Him. Higher than that peak the faith of the disciples could not rise.

The faith of Jesus Himself did rise higher. But the claims that Jesus had made for Himself as the Christ were all along grounded not upon what He Himself could or would do, but on the action, the Will of Him in whom He trusted. Taken by themselves as self-assertions, they are the claims of a madman, as many clever men have declared, from

Bernard Shaw upwards or downwards. But they were not self-assertions. They were the absolute expression of filial trust in His God and Father. Thus at the climax everything hung upon Him in whom He trusted. And thus, in the steadfast going to His death by Jesus as the Christ of God, the faith of the Old Testament reached its crisis.

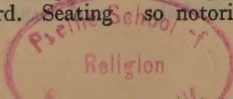
Its justification came in the Resurrection. The New Testament throbs with fulfilment and verification. The Resurrection was the ratification and vindication of the faith of Jesus, and therefore of all faith. It sets the seal for ever on His interpretation of existence. Out of it sprang, with the force of light dispersing darkness, and of life swallowing up death, and of mercy obliterating sin, the gospel of God with which the New Testament rings. The Resurrection is, then, the primal fountain of the Christian gospel of God. And the rest of the New Testament, after the Gospels, is the record of the expansion of this earliest gospel from its initial limitations. The Acts in particular is the drama of such expansion. And the Epistles tell how the Resurrection, as an external event, became an inward fountain of redemption from sin and of new life with righteousness both to the Jew and to the Gentile. And so every great gospel word in the New Testament is an affirmation about God.

## The Ninth Commandment.

BY PROFESSOR JAMES MOFFATT, D.D., D.LITT., NEW YORK.

LIKE the third, the ninth commandment is concerned with a vice which finds expression in speech. In later days charges may have been occasionally laid before a court of justice in written form, as was the case in Egypt and elsewhere throughout the Ancient East; but normally in Israel a witness made his statements orally, appearing in person to give evidence either as a plaintiff in his own suit or in support of another complainant; he might also be summoned as a witness in some public trial, to state what he had seen or heard. Seating

himself before the elders or priests who were already seated in the primitive tribunal, he was called upon as a loyal member of the community to tell, without fear or favour, what he knew either for or against the accused. Hebrew procedure attached the highest importance to the duty of veracity in a witness, but the temptations to make partial or untruthful depositions were so subtle, the possibilities of a witness being bribed or bullied by a wealthy defendant or an influential plaintiff were so notorious, and the tendency to allow personal





antipathies to colour evidence was so prevalent that Hebrew literature contains repeated and explicit warnings against false witness. The ninth commandment is the most concise, but the later statement in the Book of the Covenant enables us to understand the implications of its stern prohibition. 'You must never tamper with a poor man's rights in court. Avoid false charges, never have innocent and guiltless people put to death, nor acquit bad men. You must never accept a bribe, for a bribe blinds even men whose eyes are open, and it destroys the case of a good man' (Ex 23<sup>6-8</sup>). Or again, 'You shall not be guilty of any injustice; you shall not be partial to a poor man, nor defer to a powerful man' (Lv 19<sup>15</sup>). No doubt, such warnings apply to judges as well as to witnesses, but they indicate vividly the sort of temptations into which an ordinary witness might fall. Also they hint that dishonest evidence might lead to judicial murder, as it did in the case of Naboth. In that sense the ninth commandment becomes a special application of the sixth, just as in another light it might be taken as a particular application of the sixth; 'God,' said Luther, 'will as little permit us to injure or underrate our neighbour's good name, his character or integrity, as to deprive him of his goods and money.' But the sin of bearing dishonest testimony with its violation of good faith was so widespread a form of injustice to one's neighbour or fellow-Israelite that this commandment had to be added to the other two. Few sins are so frequently and sharply pilloried in Hebrew literature as this. It was a note of religious ethics to brand and expose such a ramified form of dishonesty; psalmists and sages as well as prophets were keenly alive to the mischief thus wrought in the community.

Six things the Lord hates,  
ay, seven he loathes:  
haughty eyes, a lying tongue,  
hands that shed innocent blood,  
a mind with crafty plans,  
feet eager to go mischief-making,  
a false witness who tells lies,  
and him who sows discord within his group  
(Pr 6<sup>16-19</sup>).

Such denunciations were designed to rouse and train the conscience, in the spirit of a passage like Dt 19<sup>16-18</sup>. 'If a malicious witness appears against a man to accuse him of evil-doing, then the two parties in the dispute shall appear before the Eternal, that is, before the priests and the presiding judges; the judges shall investigate the matter carefully,

and if it turns out that the witness is malicious and that he has given false witness against his fellow, you must treat him as he meant his fellow to be treated; so shall you eradicate evil from your midst,' the evil of treachery to God and His community which breaks up the fabric of society. As the sixth commandment, with its prohibition of murder, naturally assumed the right and the duty of the community to fight on behalf of freedom and faith as well as to inflict capital punishment, so the ninth implies a judicial system with severe penalties for the guilty, whether the latter were, as we say, in the dock or in the witness-box. The latter form of public duty readily became an occasion for offending God carelessly or deliberately. 'You must never repeat a baseless rumour,' one law-book enjoins; 'never side with a bad man, to give malicious evidence. You must not follow a majority to do wrong, nor must you bear witness in court so as to side with an unjust majority, neither must you be partial to a poor man's plea' (Ex 23<sup>1-3</sup>). It was a form of untruthfulness which, though confined to perjury, was specious and varied.

The Calas and the Dreyfus trials in France, or the perjuries in the Popish Plot which disgraced seventeenth-century England, are only outstanding examples of false evidence, being concocted and accepted on a large scale for partisan reasons. But the open scandal of such occurrences must not blind us to the working of a similar spirit in the non-legal spheres of human intercourse. Now and then the construction of malign reports, without ever reaching a court of law, may actually kill the victim. In the January of 1822, for instance, William Erskine, the Sheriff of Orkney, a cultured and respected lawyer, was raised to the bench in Edinburgh as Lord Kinneder; by the month of August the judge was dead, literally killed by a cruel calumny which weighed on his sensitive spirit, 'an idle story of a love-intrigue, a story alike base and baseless, which would have done honour to the invention of the devil himself.'<sup>1</sup> So his

<sup>1</sup> In a paper on the 'Metaphysics of Gossip,' contributed recently to *The International Journal of Ethics* (July 1936, pp. 492-499), a philosophical writer semi-humorously, but only semi-humorously, asks whether the modern indulgence in gossip, with its malign love of evil for evil's sake, does not point to the activity of a personal Devil. When gossip, irresponsible discussion of what are or are supposed to be faults and flaws in other people, has an aim, it is slander or libel, though often it is aimless, in the sense that the speaker is not out for personal profit. Yet it is inspired by a satanic delight in evil for evil's sake which stimulates dislike and 'builds up walls which more forcibly



friend, Sir Walter Scott, wrote with indignation. The judge's friends sifted the scandal and disproved it, to the satisfaction of all right-minded citizens. Yet nothing that his friends could do availed to rouse the judge. He never recovered from the shock. 'And so died,' said Scott, 'a man whose head and heart were alike honourable to his kind, and died because he could not endure the slightest stain on his reputation.'

Short of this tragic effect, the vice of tale-bearing may destroy the victim's peace of mind, and if ugly rumours against him spread, they may affect not only his financial or social position but his influence. The writer of Ecclesiasticus (28<sup>13, 14, 18</sup>) had this in mind when he wrote trenchantly:

Curse the whisperer and double-tongued,  
for he has destroyed many that were at peace.  
A third person's tongue hath shaken many . . .  
Many have fallen by the edge of the sword,  
yet not so many as they that have fallen  
because of the tongue.

Indeed, the rabbis called the slanderer's tongue 'the third tongue,' not simply because it made mischief between two other parties, but because it killed or ruined three people, the slanderer himself, who was guilty of mortal sin, the slandered, and those who listened to the discreditable tale. Despite the strict enforcement of penalties for perjury in modern civilization, there are still communities in which evidence may be either hired or silenced by unscrupulous litigants, and judges misled. But there are numerous cases which evade the law of libel. Private and social relationships are repeatedly damaged by loose talk, by whispering scandal, or by malicious insinuations, which poison life outside any law-court. A Hebrew witness was a full-grown man. Literally the ninth commandment did not apply to women. But its wider range covers the talkativeness of both sexes. Though Pope, Sheridan, and Thackeray loved to expose this sin in women, Shakespeare drew Don John and Borachio as well as Iago when he depicted the malign spirit of detraction and malicious insinuation. It was men, not women, who brought

false witness against our Lord and St. Stephen. This is a sin of our common humanity, whether it is wanton or careless, and whatever the motive may be, self-interest or a sinister delight in discrediting some one in our circle. It is not the fair sex who are specially unfair.

The Westminster Catechism sets down, among the detailed sins forbidden by the ninth commandment, not only 'giving false evidence, suborning false witnesses,' and forgery, but 'undue silence in a just cause . . . speaking the truth unseasonably or maliciously to a wrong end . . . lying, slandering, backbiting, detracting, talebearing, whispering, scoffing, reviling, rash, harsh, and partial censuring, misconstruing intentions, words, and actions . . . unnecessary discovering of infirmities, raising false rumours, receiving and countenancing evil reports . . . envying or grieving at the deserved credit of any, endeavouring or desiring to impair it, rejoicing in their disgrace and infamy.' Some of these moral defects and dangers are laid bare in the Epistle of James. So far as the religious world is concerned, perhaps the most prevalent source of dishonest testimony lies in party spirit. When Queen Mary, nearly two and a half centuries ago, overheard some of her court ladies indulging in scandalous gossip, she would quietly ask them if they had ever read her favourite sermon. It was Tillotson's *Against Evil-Speaking*, one of the classical deliverances on the ninth commandment. The preacher begins by declaring that he had 'pitched upon one of the common and reigning vices of the age, calumny and evil-speaking, by which men contract so much guilt to themselves and create so much trouble to others,' and incidentally remarks that 'the zealots of all parties have got into a scurvy trick of lying for the truth.' The best of people may be tempted to believe and repeat anything that is discreditable to those of whose opinions they happen to disapprove. They insinuate or disseminate reports to the personal disadvantage of their opponents, as though they were justified in thinking evil of such creatures. They have no scruple about spreading suspicions of the motives or conduct of the other side. It is still possible to do this in politics, as Berlin and Moscow have recently shown, to arraign opponents on cleverly trumped-up charges and produce dishonest evidence for the supposed sake of the State. But even in religious circles a similar spirit may work, in defiance of the ninth commandment. The groves of Trivia at Cumae lay near the sacred shrine of Apollo, and irresponsible gossip, alive with detraction, is seldom far from circles of piety.

separate individuals from one another than do physical and economic barriers.' It loves to dwell on the lower sides of human nature, till it constructs an unreal world of its own, as it destroys real vision. 'When we start to gossip, it is not infrequent that we end in an open war. We refuse to see a thing or person, as the case may be, except in a dubious light or shaded colours; and by making the shade darker and darker we often lose sight of the object altogether.'



Short of this, though not less heinous, is the carping, censorious temper, which also tempts people of definite convictions, when they realize that others do not share their tenets or follow their particular habits. William Law has drawn this character in his *Serious Call*. He describes 'a pious, temperate, good man,' a church-goer and a liberal giver, and yet, 'when he visits, you generally hear him relating how sorry he is for the defects and failings of a neighbour. He is always letting you know how tender he is of the reputation of his neighbour, how loth to say that which he is forced to say, and how gladly he would conceal it if it could be concealed.' 'He even seemed to both himself and others, to be exercising a Christian charity at the same time that he was indulging a whispering, evil-speaking temper.' As Byron put it, with regard to a woman, such a person is

Skill'd by a touch to deepen scandal's tints  
With all the kind mendacity of hints,  
While mingling truth with falsehood, sneers with  
smiles,  
A thread of candour with a web of wiles.

The danger of this temper is that the speaker has no private end to serve, but poses as a real lover of truth and goodness. The more quietly and reluctantly, to all appearance, the thing is done, the more mischief it does. The rumour becomes effective as it is concealed under a specious concern for high ends. In point of fact, this sin of dishonest witness against the character of another person implies that one possesses some weight and influence. It is only those who are known or believed to be honest whose opinion is asked or believed. A notorious liar or any one who is considered avowedly unreliable would carry little or no influence by what he said against others.

A characteristic illustration of slander occurs in the story of Nehemiah, against whom a dangerous accusation was whispered, to the effect that he was secretly plotting against King Artaxerxes. Tobiah, an unscrupulous Ammonite, and Sanballat, the imperial viceroy of the Samaritans, apparently set the calumny on foot, till it buzzed through the Oriental bazaars. For some reason an Arabian emir, called Gashmu, saw fit to lend his influence to the evil report, and his reputation winged it. 'It is reported among the nations, and Gashmu saith it, that thou and the Jews think to rebel, for which cause thou buildest the wall; and thou wouldest be their king' (Neh 6<sup>6</sup>). Who could refuse to believe the report when a man like Gashmu gave it the imprimatur of his approval? For some

who might hesitate to give birth to a discreditable tale do not realize that by listening to it and passing it on they are morally responsible for circulating the poisonous innuendo or imputation against another man's good name. To endorse a slander is no less evil than to start it. Some who would not stoop to frame a misrepresentation will not scruple to give it currency, once it is brought under their notice, especially if every one seems inclined to believe it. If taken to task, they may plead that they were innocent of inventing the scandal. Nevertheless they are bearing dishonest testimony as they take up the ugly tale, clothe it with their authority, and set it forward in their circle.

Even with nothing to gain, people may break the ninth commandment by the sheer love of being witty at the expense of a fellow-being. They will indulge in uncharitable criticism of his motives or actions for the sake of appearing smart. Many who read or watch a play like *Othello* and are shocked, do not seem to realize that in minor ways they may be guilty of speech that lays them open to punishment for infringing the peace and honour of their neighbours by picking a reputation to pieces or insinuating that So-and-so is not so high-minded as people think, or as he himself claims. Casual words become cruel and unjust, even when they rise from no deliberate purpose except that of gratifying one's own sense of superiority or displaying one's powers of cynical epigram.

To speak evil of other people is not to speak of some evil that they may have done or said. Upon occasion moral criticism and blame have to be outspoken, in the interests of integrity. Just as the sixth commandment, with its prohibition of murder, never touched the fighting duty of Israel nor the right to inflict capital punishment, so the ninth simply prohibits malicious, careless testimony, to the damage of another's character, without denying the moral instinct of open reprobation for evil in any circle. It is a duty, for example, to hint that some person may not be reliable, when we find others likely to be led away by his influence, or to mention flaws in a man's character, if they are being missed by the credulous. Yet even here the evidence has to be given with scrupulous care, and with strict guard against private pique and a secret relish for detraction, against the tendency to put the worst construction upon other men's actions. For one case of fair, deserved exposure there are probably three which breathe some reckless animadversion or uncalled-for detraction.

'Judge not, that ye be not judged,' our Lord



told His followers. For the censorious temper besets those who have definite convictions, which tempt them to be hasty or exaggerated in summing up the character of those who differ from them. It is a warning against uncharitable judgments, however earnestly people may feel; for passion and prejudice easily enter into such sweeping verdicts, and personalities may lurk under the robe of moral indignation. Again, when the suspicions felt by the scribes deepened into charges of blasphemy against Him, till they attempted to discredit Him with slanders, He put His finger on a manifestation of the sin against which the ninth commandment had been levelled. 'I tell you, men will have to account on the day of judgment for every light word they utter,' every hasty, unexamined attack on a goodness which they have resented and denied in their fellow-men.

'For by your words you will be acquitted,  
and by your words you will be condemned'  
(Mt 12<sup>36, 37</sup>).

It was the considered judgment of Lord Acton that the subtlest influence which bred prejudice with its crop of dishonest, hasty testimony in social life, was 'not family, or college, or country, or class, or party, but religious antagonism.' Certainly this produces a widespread temptation to ignore the ninth commandment, and one which is most

readily overlooked. Yet the other sources are not to be ignored. There are few occasions, indeed, when it behoves us to be more vigilant than when our opinion is asked about some one whom we dislike, for personal reasons or upon grounds of creed. Yet prejudice warps and sours the mind even when there is no serious antipathy, unless we weigh our words well before allowing ourselves to endorse an accusation against any one in conversation, however light the matter seems to be. In a playful, unguarded tone we may talk in such a way as to lend currency to a depreciation of some one's character, not meaning to do any mischief and yet almost unconsciously weighing the scales of public opinion against him by some casual, unexamined words. It is not difficult to observe this vice in newspapers; not only the articles but the very way in which information is presented may amount to unfair testimony. What is much more difficult, though not less needful, is to realize that in ordinary conversation which turns upon the actions and opinions of our fellow-men a similar spirit of dishonest judgment may well beset us, and that, for all the good-humoured criticism of others which occupies so much of our talk, there ought to be at the back of our minds not only a scrupulous regard for veracity, but a deep sense of moral responsibility in uttering a syllable to the disadvantage of others.

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## Christ and Health.

BY THE RIGHT REVEREND A. A. DAVID, D.D., BISHOP OF LIVERPOOL.

SALVATION is a great and sacred word. But in common usage it has lost part of its content and something of its power. What is the first idea it brings to the minds of most people who see it in print or hear it spoken? It is that of deliverance from punishment deserved. We inherit this association from a time when God's punishment was conceived in a form so terrifying that in many minds there was hardly room for the rest of the word's meaning. In these days we have changed our thought about the penalties of sin. The awful fact of requital remains. We must not disguise it. But we no longer define it, nor does the fear of it hold the place it once had in the Christian appeal. Now therefore is the time to explore the other side,

the positive side, of salvation, and, without forgetting that *from* which Christ delivers us, to see more clearly the state *into* which we are to be saved.

It is interesting, and I think significant, to observe how the translators of the New Testament have dealt with *σωτηρία* and kindred words. In Lk 19<sup>9</sup>, when Zacchæus has shown his change of heart, Jesus is made both by Tyndale and by Wycliffe to say, 'This day is healthe come to this housse.' So in Ac 27<sup>20</sup>, where A.V. and R.V. translate 'all hope that we should be saved—(τοῦ σωθῆναι ἡμᾶς) was taken away,' Wycliffe gives 'al the hope of oure healthe was don away.' Again in 27<sup>34</sup>, where Paul urges the crew to take



some food, Wycliffe and A.V. render—'for this is for your health,' for which R.V. substitutes 'safety.' And in 28<sup>th</sup>, Wycliffe has 'Therefore be it known to you, for to hethen men this helthe of God is sent,' where in A.V. and R.V. stands 'this salvation (τὸ σωτήριον) of God.' So also Erasmus declares that the first step 'unto helthe is *credere Deum esse*.' In the Communion Service of 1604 we read, 'and as the Son of God did vouchsafe to yield up his soul by death upon the cross for your health,' which in 1662 is altered to 'for your salvation.' It seems that up to the seventeenth century the word health was used to convey that very aspect of salvation into which we are inquiring, namely, the well-being of a man who already has been delivered and redeemed, and from the passages quoted it is clear that this well-being included that of the body, though it was certainly not confined to it.

Since that time, however, the word has degenerated. In ordinary usage health is measured in terms of physical condition. When we call a man healthy we are usually thinking of his body. We are asserting that it serves him as it ought to do. To his mind and his spirit the word is applied almost in a secondary sense, or as it were by a metaphor. Many are apt, moreover, to regard even bodily health as the result of healing, as an escape or recovery from sickness. They think of it in terms of its opposite. When recently a conference was being prepared on 'Christ and Health,' it was generally assumed that under such a title the actual subject of discussion would be spiritual healing. Attention had to be diverted almost forcibly from healing to health. So nearly all our hymns of health are about sick people. For our hope and our faith, as for our thanksgiving, we need a clearer conception of wholeness, even of the body. But if 'health' is to stand, as it deserves to stand, for that element in the meaning of 'salvation' which follows and grows out of deliverance, we need more. We must make for ourselves a vision of the soundness, not of any part of us that can be separated, at any rate in thought, from other parts, not of the body alone, nor of the soul alone, but of the whole personality, our wholeness, our 'saving health.' We must imagine a human condition in which the powers of body, mind, and spirit are in free unhindered and harmonious exercise.

In a book called *Man the Unknown*, Alexis Carrel makes a study of the age-long search for human happiness and welfare. Men have always desired health. How have they sought it hitherto? In

separate compartments, and along separate lines. Medical science has addressed itself to the human body, and with marvellous success, but to that alone. The welfare of the mind and the spirit is no concern of medical research as such. In recent years the psychologists have begun to study our instinctive emotions, how they arise and why they have such power over us. They claim to teach us how to understand our impulses of fear, of anger, and of dislike. They assure us that when we understand them we can have dominion over them, we can manage ourselves. Again, teachers and ministers of religion have always claimed that they can lead us to spiritual health by a much simpler process open to all God's children, namely, by contact with His pardoning love that cleanses, and the power of His Spirit that enables us. And so they can. But is it not true that these three groups of searchers and others have missed their full success because each has confined itself to its own chosen sphere, namely, a part of the whole personality of man? Who can bring these separate parts of us together and guide us to the harmonious welfare of man as a whole? May not this be a task which still awaits the Church?

If so, the first step towards it is to make our way afresh into our Master's mind, and discover what it is that He offers to men as their highest good. St. John opens out the way. He seems to depart from, but in fact fulfils, the conception of the Synoptists, who represent the supreme destiny of man as an entering into the Kingdom of God. For he perceives that what is most characteristic of that Kingdom is the quality of the existence it offers to those who dwell in it. To this he gives the name of *life*. He tells us that he wrote his Gospel that they who read it might believe in Christ, and believing might have *life* through His name. He represents Jesus as describing His work on earth in memorable words: 'I am come that they may have *life*, and may have it abundantly.' The Greek word He uses means much more than continued existence. It stands for a quality of vital energy, active and confident, which is secure against disease and final death. It is existence raised to its highest power. In St. Paul's words it is 'the life that is life indeed.' It comes to its fulness in the world beyond. Yet it is not a gift which is reserved and held in store until our days on earth are ended. It is something we can begin to enjoy here, in the world into which He came, bringing it with Him. And if so, surely it is something which He would not confine to a part, even the highest part, of that composite being which



He Himself for our sakes assumed. 'Preserve thy body and soul unto everlasting life.' Have we yet ranged the width or fathomed the depth of those tremendous words? It is part of a larger and, as I should say, a higher understanding of that prayer to include in it the truest welfare of the body as well as of the spirit and the mind, the health of man as a whole, his 'life' in the Johannine sense.

With this hope before us we need further to study again our Lord's work in removing mortal hindrances to health, in restoring men and women to life. He was the enemy of bodily disease. But when He healed sick people He dealt not with the symptoms but with the root of the trouble. Often He did not find it in their bodies at all. He combated a mischief deeper than what we see in fever or paralysis. So to one He would say, 'Thy sins are forgiven.' And the man became well because some evil in his own heart was killed. In dealing with another, the victim of some personal evil influence from without, He would say, 'Come out of him.' And the man became well because he was his own master again. He had been given back his self-command. And when to all of us He says, 'Be not anxious,' or 'Fear not,' or when He bids us forgive them that despitefully use us, He gives counsel not for our souls alone. For He knew, as most of us have learned by now, that worry and fear and self-pity, and, no less, that brooding resentment and envy and hatred, are directly responsible for physical depression, and lay us open to the attack of all manner of bodily malaise. Christ's works of healing illustrate completely the interaction of body and mind, and point to a wholeness in which both are comprehended.

If the Church is to interpret to the world this gift of Christ it must use the language which each generation understands. And if the Church is to dispense it, we must frankly accept the help of those who are pursuing health, or parts of it, but by different methods and on other lines than ours. We need a more open partnership with men of science, especially with the medical practitioner and the psychologist. It has not in the past been easy for them or for us to recognize even the possibility of such co-operation. For, on the one hand, the ministry of medicine for the body and the mind has often been offered not as a contribution to the ministry of religion, but rather as a substitute for it, in a spirit which has seemed to ignore and even to despise the health-bringing and health-sustaining power of the gospel. That spirit is weakening. In these days we may count upon

a readiness for a much more willing and generous alliance of doctors and psychiatrists with the clergy. But if this co-operation is to become actual and active they must understand each other's language. At present it seems to me that our work together is less effective than even now it might be, because each group is often in doubt as to what the others really mean by the terms they use. A psychologist tries to deliver his patient from the thrall of low desires by the process of 'sublimation'—a word of mystery to the Christian minister until he realizes that it is only another name for one of the effects of 'redemption.' When a man discovers and shares God's desires, and pours his own energy into God's service, he has found release from other powers. Unconsciously he will resist the unhealthy influence. His 'complex' whatever it was has been 'straightened out.' His mind is well. Or, again, a doctor diagnoses 'overwork' and 'nervous strain,' and suggests the purely negative treatment of a 'rest cure.' But it is doubtful whether any breakdown is due to excess of work alone. Almost always the cause lies in a region to which the doctor as such cannot penetrate unless he recognizes that no man immersed in a welter of work can 'rest' except in God. It is only when he loses faith that God is using him, and therefore taking care of him, that he sinks under the burden. Professor Caird used to ask the searching question, 'Are you on the top of circumstances, or are circumstances on the top of you?' To the level above them the doctor can help us all the more surely when he fully understands what it was that pulled us down. It is through the Church that doctors, psychologists, and clergy will one day understand one another. It is for us to provide the unifying influence that shall give coherence to all serious efforts to maintain well-being or to recover it. And this we can do only if we are prepared to accept and give its due place to every contribution to the saving health, the wholeness of mankind.

One of these contributions makes its way through the body. In our Lord's works of healing we have seen how the body is afflicted by the sickness of the soul. On the other hand, it is a matter of common experience that a man's physical condition affects his mental efficiency, and not that alone, but also his temper, his attitude to his fellow-men, his whole spiritual level. No doubt it is possible to keep that level high in spite of physical hindrances. Some of the most notable triumphs of the spirit have grown out of weakly bodies, handicapped by many kinds of disability, and often by constant



pain. Yet this should not absolve a man from taking care that his body shall make its maximum contribution to the health of his whole personality. And here, I think, lies a warning of special significance to us of the ministry, and to others who lead equally strenuous lives. Our doctors and our wives may tell us that we must do less. Lord Acton declared that the first duty of every man in public work, that is to say in the service of others, is to 'limit his activities.' But to ourselves we seem unable to follow such advice. Measured by his opportunities a parson's minimum routine would often cover more time than a day will give him. A bishop was giving his clergy a list of all the duties they ought to find room for every day, when he suddenly stopped. He had realized that what he had already enjoined upon them would take eighteen hours. Moreover, on the top of normal duties there come to every clergyman the sudden chances, the unexpected calls. What is he to do?

First, he must make up his mind, and hold to it, that his work is not a private enterprise but belongs to God. If he cannot finish a day's labour, God will deal with what is left over. Even if his heart condemns him for what he has done amiss or failed to do at all, God is greater than his heart and will undertake the failure. When a man is overwhelmed by his work the most frequent causes are fear and lack of humility. For both the remedy comes straight from God to those who live near enough to receive it. Nehemiah was of sad countenance because he could see no chance for his own plan. 'So I prayed to the God of heaven.'

But in every plan of God we have our share. Our part in it must be orderly. We must order it as He does His. Our disposal of our time cannot be rigid. Like Him we must suffer interruptions. But, in spite of them, regular habit brings a certain calm of the spirit. 'He that believeth shall not make haste.' John Wesley carried into extreme old age one of the busiest lives in history. But he used to say, 'I have no time to be in a hurry.'

'And he rested on the seventh day.' In our plan, too, there must be periods in which labour is deliberately laid aside and all tension is relaxed. Without them no working life can be a unity directed to the glory of God. If it is true that He continues His creative work through us, it is equally true that through us He seeks enjoyment and repose. Now relaxation is a process to which the body contributes. Often, indeed, it begins there. I listened recently to an exposition of the art of physical rest. We were told that it is possible by

practice to set the body free from tension. Lying down we were to concentrate quietly upon the muscles, beginning with those at the back of the neck, letting them slip away, as it were, from the head downwards. Even a few minutes of such exercise daily, and especially just before a period of strain, will bring a reinforcement of more than physical power. For if the body can be induced to melt into tranquillity it will carry the soul with it. We called to mind one of the aspects of prayer, defined as 'a letting go towards God.' We all know how difficult it is to discover the right habits of diet and physical exercise, and to decide what provision within our means and opportunities it is possible and reasonable to make for rest and recreation. We are rightly afraid of becoming fussy in regard to our health, of sinking into habits of self-indulgence. But we must lay it upon ourselves as a duty to face these difficulties, to learn how in the various conditions of our lives, each of us can make the body a readier instrument of the soul, an abler partner in its work, a fuller partaker of its health.

I want to suggest one more aspect of this subject. In recent years we have witnessed a development of modern hygiene which should be of deep interest to all who minister the saving health of Christ. There was a time when medical practice was directed almost exclusively to the cure of disease. And even now doctors are commonly regarded as people with whom we need have little to do until we are ill. But medical science of to-day, and medical practitioners too, are increasingly concerned with the prevention of illness, and not merely with its cure. We have long ago become conscious that hospitals and nursing homes are not enough. Public sanitation, based upon an elaborate study of health statistics, with its attendant apparatus of quarantine, and inoculation, and concentrated campaigns against one disease after another—what is all this but an application on a national scale of the old truth that an ounce of prevention is worth a pound of cure? There has been a shift of emphasis from the curative to the preventive side of medicine. We are learning how to keep people from becoming ill.

In all this may we not see a parable for ourselves? All inquiry into 'Christ and Health' will naturally take its start from our Lord's works of healing. But it will not end in them. It was these 'signs,' as St. John calls them, that excited the wonder and secured the attention of men. For a long time Christianity was regarded as the religion primarily of rescue and cure. In the second century



Celsus the Epicurean attacked it because so many of its adherents had been disreputable people. It seemed to be meant for outcasts for whom there was no hope and no chance elsewhere, and for them alone. Even now is there not a tendency in some quarters to over-emphasize the curative side of evangelism, to represent the brand plucked from the burning as the most characteristic expression of gospel power? It is natural enough to think so. In the whole story of Christianity nothing is so exciting, so dramatic, as its rescues of men and women from moral degradation. And that helps to explain the impression we observe here and there and from time to time that only those who have grossly failed need the gospel. We thank God that the curative power of Christ is active

in these days as ever it was, and that we can present the gospel of rescue from experience. But we may also thank Him that for us too there has come a new emphasis, on the preventive rather than the curative side of Christ's activity, on His creative rather than His restorative work. 'I am come,' He says, 'that they may have *life*'—that active principle which if it is strong enough, if it abounds, itself wards off disease. It is only His life, drawn from the Father to be shared with us, which comprehends the harmonious welfare of body, mind, and spirit, the health of the whole man, and secures it. 'Now unto him,' says St. Jude, 'that is *able to keep you from falling*, and to present you without blemish before the presence of his glory with exceeding joy.'

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## Literature.

### CHRISTIAN EDUCATION IN INDIA.

A BOOK on *Indian Educational Policy: Its Principles and Problems* (Christian Literature Society for India; Rs.3.4), by the late Dr. William Meston, comes to us with the authority of its author's great knowledge and of his clear and finely ordered mind. It is at the same time a deeply moving thing to receive it as a last message from him, produced under great physical difficulties and revealing how his concern for the welfare of the Indian student filled his heart up to his last hour. He wrote with a deep sense of the needs of the land to which he had given forty years of service, and, behind his severely restrained and impersonal argument, we can divine the burden that pressed upon him, conscious as he was of the situation that India faces, 'a situation,' he says, 'the gravity of which cannot be overstated.' His one desire manifestly is that India shall choose wisely in a matter which will mean for it, he says, 'national health or national sickness.' His whole attitude and aim in this book is in accordance with the high tradition of the Madras Christian College which he inherited and has passed on unimpaired to those who come after him.

The book is a valuable one in many respects, and not least in its careful presentation of the policy that has guided education in India through more than a century. It may be doubted if the Govern-

ment of India was always fully aware of that policy, and it must be admitted that it sometimes showed little zeal in forwarding it. It will be well, however, if Dr. Meston's account of it recalls both the Government and those who have the guidance of Christian missionary education to the principles that Dr. Meston sees to underlie that policy and that he desires should be carried forward into the new conditions of to-day and to-morrow. He wishes to see in India a State control that means direction and not domination, that welcomes co-operation with non-official bodies, and that permits of the full association of religion with education.

The question of State control of education is undoubtedly a very living question in the world to-day, and one would hope that Dr. Meston's wise handling of it might be recognized by those who are now, and will be in the future, the guides of Indian educational policy. But there are, undoubtedly, forces abroad in every land, and in India as elsewhere, which too often overwhelm all appeals for moderation. The reviewer cannot forget once hearing one of the very wisest but one of the least heeded of India's own political leaders appealing to a hostile crowd of nationalist students with the words again and again repeated, 'Let reason rule, not passion.' In these circumstances we must be prepared to accept a policy in self-governing India that will not be the creation of pure reason. Dr. Meston, indeed, freely concedes the claim that Indian



education must be under Indian control. But that means more than control by Indian ministers and Indian Legislatures. It may well mean, for example, that the Christian colleges must be under the direction of Indian—of course Christian Indian—boards of management and not under foreigners. This has already been accepted as the rule in China, and it should be willingly accepted in an India that is determined to shape its own destiny.

One of the most difficult problems that has to be faced by Christian schools and colleges in India is that of the place of religion in the education that they provide. Dr. Meston faces this problem in the spirit of quiet reasonableness which characterizes all his argument. If quiet reasonableness could always be ensured, the problem might be solved as he solves it. He claims that India wants religious education, and that, if Christian schools or colleges do not satisfy its people, the impartial Government should furnish such other facilities as will secure that the Christian school or college is not the only opportunity of education. But where passion rules, not reason, we have to recognize that this solution may not satisfy, and, as guests in a foreign land we should willingly accept the limitations that a not wholly impartial Government may place on our education. We shall offer them, and not cease to offer them, the best we have, providing as far as we can for their needs of mind and heart from the fulness of the provision of Christ Jesus. No Indian wishes to de-Christianize us when we come to them as friends and educators—far from it. They will take our education as a Christian gift and discern in it the love of Christ. That is our hope and aim in India and China and Africa, and nationalist passion—which is part of the sin we all share and desire to cure—may circumscribe, but need not thwart, our efforts to that end.

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#### SEX IN RELIGION.

*Sex in Religion*, by G. Simpson Marr, M.B., Ch.B., B.D., D.Litt. (Allen & Unwin; 7s. 6d. net), is one more product of the indignation of thoughtful men at the policy of silence which the Protestant Churches on the whole still maintain towards the whole subject of sex. In this case the indignation is expressed with dignity and moderation, and so gains in impressiveness. It is also based on wide reading, and a thorough acquaintance with the best thought of our day on the subject. The author, Dr. Marr, also makes a very direct appeal to the Church to awaken to the realities of the present situation and to make her true contribution to the help of the

young of our time, who are facing quite special difficulties.

The background of this appeal is a scholarly and interesting account of the relations of sex and religion in the past. To begin with, primitive religion is reviewed, and after that the religions of Egypt, Greece, Rome, and of the Hebrew people. Those unacquainted with the subject will probably be amazed to learn from these chapters how close and universal was the connexion between sex and religion in pre-Christian times.

At this point one would have welcomed an adequate statement of the attitude of Christ to the whole of our incarnate life, but the two or three pages devoted to that matter leave one disappointed.

Then follows an account of the way in which Christianity received 'an impetus which sent it along the ascetic path.' This is continued to include the story of the Early Church, the Mediæval Church, and the post-Reformation Church. In a word, the Church has nearly always been afraid of sex. It has for the most part adopted a grudging, suspicious, and negative attitude to an inevitable part of human life, and towards those instincts which are very intimately related to almost the whole of human activity. It has never had a clean and clear constructive teaching about the whole subject, has thus left mankind without help in a matter in which it sorely needs help, and has allowed millions of people to suffer from quite unnecessary shame, fear, and perplexity. The extremes to which the Church at some times in some places has gone in this matter are almost beyond belief. Her attitude has amounted to nothing less than a denial of the truth that God made man.

After making all this quite clear, Dr. Marr voices his appeal: 'We do not condemn the Church for failing to solve admittedly difficult and delicate problems, but we do blame her for failing to show sufficient interest in their existence, and for failing to admit her responsibility to make real and vital contributions towards their solution.' Most of what follows from this point is wise, timely, and impressive. When he pleads with the Church to take a serious interest in the education of the young in the matter of sex, when he voices a special plea for special instruction of those about to be married, when he pleads for the final dispersal of that cloud of suspicion, embarrassment, false shame, and fear which the Church has allowed to gather round this part of life, when he insists that the vital matter of parentage should be far more deliberately considered, and when he speaks with wisdom and moderation on the subject of Con-



ception Control, most readers with open minds will cordially agree with him.

But when Dr. Marr comes to face what is the most difficult and distressing feature of the life of our time, namely the large number of women who have to face involuntary celibacy, he gets no farther than many of the people whom he criticises. 'Is the only solution for such people,' he asks, 'that of the Church slogan Mate or Sublimate?' And he appears to think that that is not the only solution. If he is only complaining of the lack of warm-hearted sympathy on the part of the Church towards those who have to carry this heavy burden—far heavier than nine-tenths of mankind realize—then one could agree with him. But if he has some other solution to offer it is a pity that he has not stated it. Instead of that, indeed, he quotes a few pages farther on the verdict of Havelock Ellis: 'When we put aside the question of children—for marriage does not nowadays rest merely on the fact of procreation—and consider only the facts of personality, a permanent union is still required for development.' That is, of course, the permanent and unalterable fact which lies behind the Church's maintenance of her historical attitude toward promiscuous and superficial sex relations. And though it may often be stated harshly and enforced without charity or heart, it is still an attitude which the facts call for.

This book is a valuable contribution towards our education in the whole subject, and is written in a spirit and temper which will commend it to all.

#### INTRODUCTION TO THE BIBLE.

Professor Edgar J. Goodspeed, Chairman of the Department of New Testament and Early Christian Literature in the University of Chicago, combines two books in *The Story of the Bible* (Cambridge University Press; 7s. net). These are his 'Story of the Old Testament' and his 'Story of the New Testament,' in which he seeks to describe the situations which called forth the several Biblical books and the way in which each book or letter tried to meet the special situation with which it dealt. The whole work is couched in untechnical language and may be regarded as a popular Introduction to the Bible.

There are many such works accessible to the non-specialist reader, but there is none which should command more confidence. Dr. Goodspeed's reputation as a Biblical scholar is high and secure in the English-speaking world. We commend this work to preachers and teachers as well as to

'intelligent laymen and young people'; and we heartily endorse its opening words: 'There are two ways to use the Bible. One is the old childhood way of using a text from here or there, regardless of the time and circumstances of its origin. The other is the grown person's way of reading it a book at a time, as it was written to be read, and some understanding of the time and circumstances in which each book was written. It is obvious that only in this latter way can the major values of the Bible be realized. The Bible is far from being a child's book. No book in the world is more definitely addressed to the mature mind. And yet many people never get beyond their childhood approach to it, or seek to understand its books in the light of the historical situations that called them forth.'

It is simply put, but it makes a point that Biblical instructors should keep constantly before them. It should be added that the books of both Testaments are arranged in the order of their composition, and that a chapter is given to the Apocryphal books of the Old Testament.

#### CHRISTIAN MORALITY.

WITH the passing of the years it is becoming increasingly difficult for the lecturers under the Gifford Trust to remain faithful to the terms of the Trust, and Bishop Hensley Henson is no exception. Indeed, his choice of a subject makes it almost impossible to do justice to his theme and remain loyal to the Founder's wishes. For Lord Gifford clearly meant to rule out any treatment of revealed religion as based on supernatural assumptions, and *Christian Morality: Natural, Developing, Final* (Milford; 12s. 6d. net), to most people implies something beyond 'natural theology.' The Bishop of Durham faces this difficulty with his wonted courage and frankness: 'If, therefore, in referring to the Founder of Christianity I have seemed to speak with something less than the profound religious homage which is usual and, indeed, inevitable, among Christians, the reader will remember that he is confronted by a Gifford lecturer, not by a Christian bishop.'

This limitation explains the inadequacy of the book, in which there are only one or two incidental references to the Holy Spirit, with no recognition at all that the genius of Christian ethics, of its relation to its Founder and its Scriptures, and of its power of indefinite acclimatization, is the Holy Spirit. Without that 'postulate' the history of Christian morality is as inexplicable as the



history of the Christian Church. There is no mention in the text, in the synopsis, or in the index, of the Kingdom of God, presumably because that, too, is ruled out by the terms of the Trust.

The first chapter is an apologia for the choice of subject, and an attempt to justify the claim that Christian morality is 'natural.' Three quotations, one from Tertullian, one from Bishop Butler, and one from General Smuts, justify the treatment of Christianity as a 'republishing of natural religion' (Butler). 'This equation of human and Christian which is the underlying assumption of my lectures' is a little startling in an age in which Barth and Brunner, Heim, Temple, and Oman, to mention no others, have been trying to delimit the spheres of the 'natural' and the 'supernatural.'

Proceeding as he intends between the 'high latitudes (=altitudes?) of philosophy and the low lands of anthropology,' Bishop Hensley Henson deals with the authority of the New Testament, the debt of Jesus and Christian morality to Judaism, and to the Gentile world, and the development of Christian morality in history. In spite of the handicaps under which he writes he has much of interest to say on these subjects, but it is when he turns to practical questions of to-day, sexual morality, race-relationships, the State, and industrialism, that the Bishop is on his own ground. With pungent and incisive phrases he deals with birth-control, fascism, communism, and pacifism. In the last chapter, on the 'finality' of Christian morality, the limitations of his subject and his method again dominate the situation.

The book closes, appropriately enough, with a long appendix, in which the Bishop deals very faithfully with the Webbs' book on 'Soviet Communism: A New Civilization?', and leaves us with a very strong impression that in his opinion, wherever new light is to come from, it is certainly not from Russia.

#### INDIAN PHILOSOPHY TO-DAY.

Here is a book for which there surely is a place—*Contemporary Indian Philosophy* (Allen & Unwin; 16s. net), ed. by S. Radhakrishnan, D.Litt., and J. H. Muirhead, LL.D., F.B.A. For, while any one, to be called educated, must possess some knowledge of the great teachers in India's impressive past, not many folk had any access to an answer to the question, 'But what are Indian thinkers saying in our day?' Well, here it comes, in the shape of a series of con-

tributions from the most noted writers out yonder of the time—all of them men of middle age—giving their respective outlooks upon life, and how they won to them—a single not over-helpful and characteristically sententious page from Mr. Gandhi a beautiful if rather scattered musing upon things in general, delightfully written and delicate as a moonlit landscape from Rabindranath Tagore a powerful paper, with the usual ability, from Radhakrishnan; and a dozen other essays, from as many different points of view, by well-known men, like Hinyanna, to name only one—all of which makes up an interesting and a varied volume. Here are some of the titles: 'The Religion of an Artist,' 'Hindu Philosophy in India,' 'The Concept of Philosophy,' 'Common Sense Empiricism,' 'On the Pertinence of Philosophy,' 'The Science of the Self,' 'Realistic Idealism,' 'The Problem of Truth,' 'The Spirit in Man,' 'Pragmatic Idealism,' and so on. The papers fall into two classes—those that expound again the Vedanta tradition, and others which attempt to restate and to apply it face to face with the Western world and modern problems. The Editors fasten with acuteness upon three features in them as outstanding—the sense of the practical value of philosophy, their tolerance, and their hopefulness—none of which, as they remark, is usually credited to India. Well, certainly not the first and the last of them. But in truth, one has some sense of disappointment in the book. These thinkers are a rather tame and drab and unadventurous company upon the whole, with little that is new or striking in their thought to Western ears.

Zoroastrianism has a worthy representative in Mr. Wadia. But the Muslim thinkers, although invited, did not see their way to join in this enterprise, though it is hinted that a further volume may sum up and state their views.

#### SCHOOL DEVOTIONS.

For some time the Rev. Hugh Martin, the well-known editor of the Student Movement Press, has been engaged in collecting material for a book of devotion for use in schools. There are few necessities more urgent than a good book of the kind. A large number of such collections are already in existence. But it must be frankly said that the adjective 'good' applies to comparatively few of them. It seems to be very difficult for the writers of prayers for children's use to find words that would be natural on a child's lips, and equally difficult to move on a level of thought that would be



within a child's compass. Good children's prayers are almost as rare as good children's hymns. Mr. Martin, in *A Book of Prayers for Schools* (S.C.M.; 6s. net; desk edition in black buckram, 10s. 6d. net), has spared no pains to make his selection suitable in both the respects alluded to. He has had the assistance of an advisory editorial committee, consisting of two headmistresses, two headmasters, and the chaplain of a famous school.

The main features of the book are a series of short and simple litanies, an anthology of prayers from all sources and all centuries, a calendar of great men and women to be used occasionally to quicken the sense of our great Christian heritage, and a selection of varied types of services of morning and evening prayers. Special care has been taken to secure prayers that deal with all aspects of school life.

It would be absurd to pass any final judgment on a book like this unless after practical experience of its use in the school life. But it will not be out of place to express the gratitude many will feel for a book that is the outcome of so much labour and the expression of such admirable taste. Wherever we browse in this book we find something beautiful and fitting, and it is not saying too much to affirm that for its comprehensive purpose this is probably the best collection of school prayers in existence. It will be an immense boon to many teachers who for one reason or another find the conduct of worship in school the hardest part of their day. A word of praise should be added for the admirable form in which the book is produced.

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*Highways of the Spirit*, by Mr. Dwight J. Bradley (Abingdon Press; 35 cents), is a devotional guide. It deals with the use of the Bible and other devotional literature in our private spiritual culture, with the way of private meditation, with the way of fellowship as a means of grace and religious growth, and with spiritual development through social action. The book is simple, helpful, and sincere.

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In *Practising the Presence* (Abingdon Press; \$1.00), Bishop Ralph S. Cushman has given us an excellent book for devotional reading. It seeks to answer the question of how a conscious sense of the reality and presence of God may be reached and maintained. It abounds in wise spiritual guidance, illuminated by records of notable Christian experience. It is marked by intense earnestness united with very sane practical counsels. It is a book

fitted at once to search the conscience and to fan the flame of religious aspiration.

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A very notable addition to Duckworth's theological series has been made by the issue of *The Christian Faith*, by the Rev. Alfred E. Garvie, D.D., D.Th. (Duckworth; 5s. net). To those familiar with Dr. Garvie's writings it offers nothing new, but it is a most admirable summary of his teaching and contains the ripe fruits of half a century of profound theological thought and study. Under the six main headings of Nature and Man, Religion and Revelation, God and the World, Christ and the Cross, the Spirit and the Church, Duty and Destiny, Dr. Garvie gives a wonderfully comprehensive outline of the Christian faith. The field he covers is so vast that he can only treat each topic briefly, but his treatment is always wise and illuminating. Take this for a sample. Speaking of natural law and miracles, and rebuking 'the pietism that babbles about divine intervention apart from, and even contrary to the natural order,' he says, 'I offer an analogy which I have found helpful. A man can be trusted as there is consistency of character, and constancy of conduct: a man of caprice is a social nuisance, if not worse, even a danger. As character is constituted by habits, it is desirable that habits should be formed, and conduct not be the sport of impulse. A man who becomes a slave to his habits, and cannot when an emergency demands, or an opportunity summons, resolve and act originally, as he has not acted before, or in ordinary circumstances would not act, is inadequate to rise to freedom and fullness of life, and of service to his fellow-men. So may we dare to call order and law, causality and continuity in Nature and history God's *habits*: miracle, inspiration as His original *acts*.' Dr. Garvie has given us a book which by its lucidity will be understandable by any intelligent reader, while at the same time it will richly repay the serious student of theology.

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*The Great Good News*, by the Rev. J. C. Mantripp (Epworth Press; 3s. 6d. net), is a series of studies in St. Mark's Gospel which first appeared in 'Joyful News.' The writer, however, does not go beyond the first chapter of the Gospel. That first chapter is 'so crowded with statements concerning the beginnings of the ministry of Jesus Christ and incidents that marked His appearance as teacher and healer that these studies get no further than this part of his exciting narrative.' The object is to put the reader on the track of the purpose

St. Mark had in writing his Gospel, and to let him tell his own story. The book forms an excellent introduction to the Gospel for those who, without troubling about critical questions, desire to get an intelligent grasp of the Evangelist's message.

All lovers of Dr. Moffatt's translation of the Bible will welcome the issue, as a separate volume, of his rendering of the Psalms—*The Book of Psalms: A New Translation* (Hodder & Stoughton; 2s. 6d. net). The publishers have given the Psalter without alteration, and by way of preface have prefixed a few relevant paragraphs taken from the preface to the complete work. The little book is well produced, and its handy form supplies one of the real needs of those who wish to use the book primarily for devotional purposes.

Further aid to the devotional use of the Psalter is to be found in *A Popular Guide to the Psalms*, by the Rev. Gilbert Buchanan, B.D. (Allenson; 3s. 6d. net). Here the Psalms are arranged in groups, according to their general character and subject. Few are given at length; paragraphs are summarized, with frequent verbatim citations. In the latter, Mr. Buchanan offers us a translation which recalls McFadyen at times, but is, nevertheless, independent and original. Phrases of special importance in the introductory notes (a valuable part of the work) are picked out in heavily leaded type. In most cases we have also a few notes on the use that has been made of a Psalm, suggesting Prothero's well-known work. Mr. Buchanan has taken little account of recent work on the Psalter, such as that done by Gunkel, Hans Schmidt, and others, but this would have made little difference to his work, for his aim is not to recover the original setting, but to indicate ways in which the Psalms may be used best in the cultivation of the spiritual life. Here he has achieved undoubted success, and we may well hope that his book will provide direction and help to many a troubled soul.

'What, then, shall we think about the Bible? I will tell you very plainly what I think about it. I hold that the Biblical writers, after having been prepared for their task by the providential ordering of their entire lives, received, in addition to all that, a blessed and wonderful and supernatural guidance and impulsion by the spirit of God, so that they were preserved from the errors that appear in other books. And then the resulting book, the Bible, is in all its parts the very Word of God, completely true in what it says regarding

matters of fact and completely authoritative in its commands.' That is from *The Christian Faith in the Modern World*, by Mr. J. Gresham Machen (Hodder & Stoughton; 6s. net). The book discusses from this standpoint the main Christian doctrines. It is an interesting and in many ways helpful work.

The separate parts of volume ii. of the *Westminster Version of the Sacred Scriptures*, on the Gospel according to St. John and the Acts of the Apostles, have now been published under one cover in a handsome, well-printed volume by Messrs. Longmans, Green & Co., and the price is ros. 6d. net.

A very much needed book on the art of teaching has been issued: *Methods of Teaching for Sunday Schools of To-day*, by Miss D. M. Gill and Miss A. M. Pullen (National Sunday School Union; 1s. 6d. net). There are many elaborate works on this difficult art. But here is, first, a popular and easy guide, and, second, a guide to the teaching especially of the Bible. It is a competent and successful piece of work. Most of the different ways of teaching are expounded—story-telling, questioning, self-teaching, projects, expression work. The book is specially full and good on the last mentioned. But the book as a whole is excellent. The list of books at the end for reference and study is defective and ought to be revised and supplemented.

It is difficult, if not impossible, to construct a water-tight argument to prove that gambling is sinful. It is easy to demonstrate its evil results. It is easy to show its folly. But its ethical badness is harder to prove. Every argument with this purpose condemns so much else that no one considers wrong. We do not think Mr. John Bretherton is any more successful in this task in his book—*Why Gambling is Wrong* (Purpose Publications, Manchester; 1s. 6d. net). His book is pointed, persuasive, and convincing on all the aspects of gambling with which he deals. And it will do much good wherever it is read. But the ethical ground of condemnation eludes him as it eludes others. The writer has no difficulty, however, in exposing the sorrowful fruits of the gambling habit.

An altogether admirable book of material for Bible-class lessons is to be found in *Aims and Ideals of Christian Living*, edited by the Rev. J. R. Lumb, M.A., Rector of Chislehurst (S.P.C.K.; 2s. 6d. net). The purpose of the book is not to provide



ready-made lessons but to give the teacher matter which he can work up for himself. There are forty-eight chapters in the book, contributed by various writers, mainly clerical, with an introduction by the Bishop of Bradford, Dr. A. W. F. Blunt. If only Bible classes received the kind of teaching here suggested and made possible, the effect on the Christian life of the next generation would be decisive. Christian Character, Worship, the Life of Prayer, Studies in the Old and New Testaments, the Church, Modern 'Ideals' (Communism, Nationalism, Fascism, Humanism), the Missionary Aim—these are the subjects of this excellent book.

An admirable commentary on *The Later Pauline Epistles* has been written by Mr. E. A. Gardiner, M.A. (S.P.C.K.; 4s. net). It follows his book on the Earlier Epistles, and contains the text of the Revised Version, introductions, notes, and questions. It would be difficult to name a better guide to the study of these letters. The book has many merits. One in particular is the careful way in which all the evidence on both sides of disputed points is marshalled. The author gives us his own opinion, but, when the matter is doubtful, he lets us see just how far hesitation is called for. The method of exposition also is extremely helpful. Before each paragraph of a letter we have a summary stressing the main things and lightly explaining obscurities. The questions at the end of each letter are carefully devised to guide discussion in a class.

Altogether this is a book to be strongly commended both to students and teachers. The wayfaring man also would find it full of interest.

*Mountains of the Bible*, by the Rev. J. W. Thurlby (Stockwell; 2s. 6d. net), is probably meant as a series of addresses for young people. Twenty mountains, from 'the Hill of the Lord' to Mount Carmel, mentioned in the Bible, form the subjects of twenty brief talks. They are interesting and suggestive, and may offer inspiration to those whose duty it is to address children.

*Where the Shoe Pinches*, by the Rev. Morgan Watcyn-Williams, M.C., B.A. (S.C.M.; 2s. net), is a sort of guide-book for the wayfarers of the world. The right ways are indicated, and also the wrong ways. We have discussions on religion and science, on religion and psychology, on religion and politics, and on some other topics. The writer has made wide contacts with all sorts of people, and knows where the shoe pinches. His book is a sort of easy, undress apologetic for life and godliness. It is pleasant to read, and offers sound and practical counsel.

*Casting out Fear*, by the Rev. Frank Buffard, B.A., B.D. (S.C.M.; 1s. net), is a very brief and simple but very comforting little book. Written with sympathy and good taste, its theme is that faith in God is able to cast out fear and to give that courage by which the world is overcome.

## The Teaching of Theology.

### II.

BY THE REVEREND ALFRED E. GARVIE, M.A., D.D., D.TH., LONDON.

WITH Canon Raven's general contention that the teaching of theology as a necessary part of the training of the ministry needs to be brought up to date by an abandonment of traditional methods and an adaptation to present needs, I am in cordial agreement; and I am writing not to criticise, but to supplement his valuable contribution, which I trust will evoke the discussion which he desires, and which in the interests of the Christian churches is necessary.

1. My experience has been different from his; and I have witnessed less of this clinging to the past, and more of the launching out into the present than he seems to have done; but I am no apologist for things as they are, but an advocate of the better things to be. I am not going to find fault with my course at Mansfield College, or the requirement of the Oxford School of Theology when I took my degree, for it would be unjust to apply the standards for to-day to the conditions of nearly half a century

ago. I was for thirty years a recognized teacher of Theology in London University, and had for twenty-six years as Principal of one college, then two colleges, and last of the united college, the responsibility of directing the studies of students for the Congregational ministry.

2. Generalizations are dangerous, and I am avoiding that danger by insisting on two distinctions which we should always keep before us in discussing this matter. I distinguish *the teaching of theology* and *the training of the ministry*. There is the teaching of theology as 'the queen of the sciences'; the disinterested study of religious and Christian truth as in itself a 'liberal education,' and not merely as a 'bread-and-butter' study as an equipment for the exercise of a profession. I am quite sure that Canon Raven would agree with me that the linguistic, textual, critical, historical, and philosophical studies, to which he would assign a subordinate place, if he did not exclude some of them altogether from the training for the ministry, should still be pursued by those who have an interest in and capacity for them. As long as it seemed practicable, I resisted the exclusion of compulsory Hebrew from the final B.D. examination of London University, and regretted that in the intermediate both Latin and Greek did not remain necessary. A competent theologian should have command of the three languages. It seems to me to be still the duty of the Faculties of Theology in the Universities to maintain a high standard of scholarship. In the training of the ministry, in which I recognize that all the studies mentioned above cannot be insisted on, there is need of practical disciplines, of which a university cannot take cognizance, such as voice-production, homiletics, methods of Sunday School teaching, etc. Thus the teaching of theology and the training of the ministry only partially overlap; each must include more than what is their common ground.

3. Again, I distinguish between the maximum of aspiration and the minimum of requirement. Students differ in their previous education, their intellectual capacity, their personal interests; and their training should recognize the differences. I risk a generalization: each student's training should be as scholarly and as practical as he is fitted to receive, and will most benefit by. I should be sorry to see any student deprived of the opportunity for any study for which he had an interest, and had shown a capacity because it seemed undesirable to insist upon it for others, care being taken that his specialization was never allowed to hinder his general equipment. In the ministry we do not

want the expert, 'who knows more and more about less and less.' I should regret if in this country we followed the general practice in Germany, the choice by a student of theology at the beginning of his life-work to follow an academic career as docent, extraordinary, and ordinary professor, or a ministerial in a pastorate. For it is desirable that a teacher of theology, at least in the more restricted sense of apologetics, dogmatics, and ethics, should have had practical experience of dealing with men, doing the work of an evangelist, and applying his gospel in daily life and common needs. A theological college should provide the possibility of so scholarly a training, as would fit a man for a theological professorship after further years of study while in the ministry. But it should not require all its students to pursue the same course. Some of them will never become scholars; train those to become capable preachers and pastors! Where practicable it seems to me desirable that the alternative courses should be provided within one college, as the segregation of different types is undesirable, and their mutual intercourse will be beneficial to them all.

4. I agree with Canon Raven on the need of a wide culture for the Christian ministry; and it therefore seems to me desirable, whenever practicable, that an Arts or a Science course should precede the Theological. The now superseded Arts Course of the Scottish Universities still seems to me to have been an admirable preparation for theology (Latin, Greek, Mathematics, Physics, English Literature, Logic, and Metaphysics and Ethics); and the many alternatives now possible do not offer the same guarantee of adequate preparedness. A training in science alone seems to me to be too narrow for the purpose of general culture, and in some cases produces a habit of mind which makes the necessary linguistic studies more difficult. When possible the theological college should direct what this preparatory study at the University should be, or should itself provide it. Among subjects which it seems desirable to include in this general culture is at least one science (I should say physics), psychology, philosophy (not in one of its over-abstracted developments, but as giving a 'world-view'), and sociology. I should have added economics, had not the world-crisis offered a challenge which the classical economics has not yet shown itself capable of meeting, much of which, too, the student would need to unlearn in seeking the Christian solution of the problems of industry, commerce, and finance to-day. Most of the abler men at the college with which I was for most years associated, New College, took the



Honours Course in Philosophy at University College, and gained very much from it. Though it involved a heavier burden of study and teaching, all the theological students for two hours a week for two years attended my course of lectures on Philosophical Introduction to Theology. I did not confine myself to the University Syllabus, but used the course to give the students the wider outlook. I dealt with the problems of knowledge, reality, ethics, and religion. Agnosticism, naturalism, pragmatism, humanism, etc., came under view; recent developments of science, as regards 'the making of the atom,' and theories of emergent or creative evolution were noted. In the philosophy of religion I dealt with the standards to be applied in the comparative study (another teacher dealt with the details of the history) of religions. Psychology and ethics were, and still are, taught by an exceptionally brilliant lecturer. During one year of the three years' course in Practical Training I dealt with Practical Christian Sociology, the application of the Christian ideal to the family, education, industry and commerce, citizenship and international relations. Special courses of lectures in Methods of Sunday School Teaching were occasionally provided by outside experts. Now the students are sent to Westhill Training College and to Mansfield House for special practical courses. In other Free Church Colleges similar efforts are being made; to what extent or with what adequacy I cannot tell. These colleges are at least recognizing the demand Canon Raven advances. The response is now limited, not by prejudice, but by the resources in teaching staff. I had recently the privilege of presiding at a conference of theological teachers to consider how the subject of Practical Christian Sociology could best be handled.

5. As regards modification of now recognized subjects. Reluctantly I have had to acquiesce in the abandonment of compulsory Hebrew in the theological course, although in the Intermediate Class, which is reckoned as belonging to the Arts preparation, elementary Hebrew is taught to test whether the students show enough capacity to continue the study without undue claims on their

time, and interference with more essential subjects. The majority of the students instead of minute linguistic and textual study of restricted portions, now get lectures on the History and the Religion of Israel. I am not prepared to give up Greek in the study of the New Testament; even in his pulpit preparation a Christian minister should go to the original source. In Church History, it seems to me, less attention should be devoted to 'orthodoxy' and 'heresy,' polity and schism, and more to the missionary effort, the ethical standards, the social influence of the Church: and I should be glad to see a sketch of the history of the Church as a whole down to our own times take the place for most of the students of the minute study of only one period, even if it be the earliest.

6. Two dangers, it seems to me, must be guarded against. There is a popular demand for more 'practical' and less 'academic' training, and by that some people mean teaching the students 'the tricks of their trade.' There must be, and are, Homiletics, Pastoralia, Voice-production, etc. In answer to that demand I should say that a man of wide culture can easily pick up the details of Sunday School teaching, running of clubs, etc., by his own reading, and need not be 'spoon-fed with such minor particulars,' and that what the Church needs is men of culture, who in knowledge and judgment can hold their own in any educated company, and command respect for themselves and their calling. The subjects I have mentioned seem to me to be the minimum of the equipment to be aimed at. Again, any new subjects which may be introduced, or any modification in the content of the old subjects must not be taught in a superficial way, but with as accurate scholarship and adequate learning as the limitation of time for teacher and students alike allow. Some theological students found it a hard saying, when I insisted that slipshod work was a moral offence. To sum up in one sentence, the Christian minister should have sufficient, competent, and relevant knowledge of the world which needs the gospel, but not less, even more, of the gospel which alone is sufficient for the need with the sufficiency of God in Jesus Christ as Saviour and Lord. 'Who is sufficient for these things?'

## The Best Books on St. Paul's Life and Letters.

BY PROFESSOR W. D. NIVEN, D.D., GLASGOW.

IN English theological literature alone the number of worth-while books on St. Paul and Paulinism is very considerable; if we add French writers and the vast German output, any attempt to select the best savours of impertinence. So much will depend on the interests and probably the prejudices of the individual selector. Any list that any one may select is likely enough to meet with criticism both as to admissions and omissions. Our task, however, is simplified by the consideration that the stream of Pauline study has been continuous in the sense that writers of one generation have taken account of the work of their predecessors and contemporaries. It might be interesting if a writer, provided only with competent expository ability and Christian experience, sat down to expound St. Paul, not looking at a single book produced before his time except the New Testament. No scholar has done that, nor is likely to do it. None regards himself entitled to write without adequate knowledge of the work already done. Hence in giving such a list as is here either desired or desirable, it is not necessary to go very far back in time. Every one knows that in the case of many sciences books which were rightly acclaimed as 'the best' thirty years ago are to-day useless, and if used as text-books would be worse than useless. What has happened in the study of St. Paul is not comparable to what has happened in natural science. There has been no such revolution as has made the older books that were good in their day valueless. Far from it. Yet fresh light has been cast on many passages and some questions have been raised, the discussion of which has been fruitful; and works produced before their emergence, no matter what their merit in their own day, are not likely to remain among the best for to-day.

Many a book that was important when it appeared has receded into the past, whatever was meritorious in it passing into the common inheritance of scholarship. What this article has in view is to set down those works on St. Paul's life, letters, and thought, which seem best fitted to give a student down-to-date guidance on the main problems and topics involved. The books selected nearly all make frequent reference to other books, and thus will themselves suggest more extensive reading on any specific topic.

It is regrettable that a great deal of excellent

work on details of St. Paul's life and letters lies more or less buried in magazine articles. Some of it has found place in books, some of it has not. Here one must confine oneself to books. Yet it should be said that no student of this subject can afford to neglect the Pauline articles in *H.D.B.*, *D.A.C.*, *E.R.E.*, or *Ency. Brit.* With these and a good Commentary the student is not ill-provided.

I. *The Environment*.—In recent years it has been increasingly recognized that understanding of St. Paul, his letters and his work, presupposes knowledge of the world of the first Christian century. St. Paul towered above his age in some very important particulars; none the less was he the child of it. Much of what he had to say, however valuable for all times, was occasioned as to both substance and form by the circumstances of the people whom he addressed, and by the general intellectual and spiritual atmosphere, the problems, and even the customs of his day. Pauline Christianity was an originally Jewish movement rooting itself in Græco-Roman soil, so both contemporary Judaism and Hellenism have to be investigated. A concise treatment of both will be found in *Jew and Greek* (1936); by G. H. C. Macgregor and A. C. Purdy.

In the first volume of *The Beginnings of Christianity*, edited by F. J. Foakes Jackson and Kirsopp Lake, will be found two chapters dealing with the Jewish world and the Gentile world respectively. The former is by the editors and C. G. Montefiore; the latter by H. T. F. Duckworth and C. H. Moore.

On contemporary Judaism the standard work remains the monumental *Jewish People in the Time of Jesus Christ*, by E. Schürer (5 vols., Eng. tr. 1902), with what may be termed a corrective supplement, *Die Religion d. Judentums im N.T. Zeitalter* (1903), by W. Bousset—an invaluable work which unfortunately has not been translated.

In *The Jewish Background of Christianity* (1932), N. Levison, himself son of a Rabbi, gives in succinct form a great amount of most useful information, some of it not accessible elsewhere.

There is considerable obscurity about some particulars of first-century Judaism. No scholar, Jewish or Christian, is certain, for example, as to the precise liturgy of the Synagogue services. In contrast, knowledge of the pagan environment is much fuller and clearer, and there are numerous recent books which may be consulted with



advantage. Of such may be mentioned: W. R. Halliday, *The Pagan Background of Early Christianity* (1925); E. Hatch, *The Influence of Greek Ideas and Usages upon the Christian Church* (1890); L. Friedländer, *Roman Life and Manners under the Early Empire* (1909); S. Angus, *The Environment of Early Christianity* (1914); S. Angus, *The Mystery-Religions and Christianity* (1925); E. R. Bevan, *Hellenism and Christianity* (1921); T. R. Glover, *The Conflict of Religions in the Early Roman Empire* (1909).

A work of outstanding interest and importance is Adolf Deissmann's *Light from the Ancient East* (rev. Eng. ed. 1927). The sub-title is 'The New Testament illustrated by recently discovered texts of the Græco-Roman World.' Light is cast on a multitude of points in St. Paul's letters; this is a work which no N.T. student ought to be without.

Among books specifically dealing with St. Paul in his environment one must give pride of place to the works of Sir W. M. Ramsay, chiefly *St. Paul the Traveller and the Roman Citizen*, and *The Cities of St. Paul*. Ramsay, like Deissmann, makes the old world live for us, and as we get accurate and vivid knowledge of St. Paul's cities and roads and manifold other conditions, we follow his journeys with new interest. Let us remark in this connexion that we do not doubt that a multitude will re-read the story of St. Paul with fresh interest after a perusal of the newly-issued *In the Footsteps of St. Paul*, by that charming travel-writer, H. V. Morton.

Other books worth notice are H. St. J. Thackeray, *The Relation of St. Paul to Contemporary Jewish Thought* (1900); H. A. A. Kennedy, *St. Paul and the Mystery-Religions* (1913); C. G. Montefiore, *Judaism and St. Paul* (1914); T. Wilson, *St. Paul and Paganism* (1927).

II. *St. Paul's Life and Work*.—Convenience and clarity require some sort of division among the multitudinous works which deal with St. Paul's life and work, his letters and expositions of his thought. It will be realized that to draw the line with firmness is often impossible. Many books might well appear under all three headings; it is manifestly impossible to expound St. Paul's thought without constant reference to his letters or his letters without some reference to his life. Still a difference of emphasis exists, as a writer is mainly interested in the life or personality, the letters, or the theology.

The materials for a life of St. Paul lie in Acts and in the autobiographical passages of the letters. It is not worth while to adduce apocryphal writings; here and there amid the romance of *The Acts of*

*Paul and Thekla* some grains of true tradition may be found; but, as said, we may leave it aside. Every one is aware that there is considerable difficulty in reconciling 'Acts' with 'Galatians' so as to attain certainty as to the visits to Jerusalem and full reliance on Ac 15. This problem is dealt with in the best Commentaries on Galatians, of which may be mentioned that of G. S. Duncan.

The life and work of the Apostle naturally occupy much space in histories of the Apostolic Age, of which deserve mention those by Weizsäcker, McGiffert, and J. Vernon Bartlet, while some valuable observations are made in a small book, *Christian Beginnings*, by F. C. Burkitt (1924).

The idea of 'Lives' of St. Paul was doubtless suggested by the 'Lives' of Jesus; but the former are not so numerous nor in my opinion so impressive as the latter. There is no 'Life' of St. Paul which will match, for example, Keim's *Life of Jesus*.

Of the older books these have still a measure of utility being not only historically but intrinsically valuable—E. Renan, *Saint Paul* (Eng. tr. 1869); W. J. Conybeare and J. S. Howson, *The Life and Epistles of St. Paul* (2 vols. 1877); F. W. Farrar, *The Life and Work of St. Paul* (2 vols. 1879); T. Lewin, *The Life and Epistles of St. Paul* (2 vols. 1890); and J. Stalker's *Life of St. Paul* (1889) was fully abreast of the scholarship of the time, and may still be consulted with profit.

Few of the best more recent books describe themselves as 'Lives.' They are rather appreciations of Paul the man and his work. With the old title, however, we have an admirable *Life, Letters, and Religion of St. Paul*, by C. T. Wood (1925), and E. de W. Burton's *Handbook of the Life of the Apostle Paul* reached its fifth edition in 1909. A. E. Garvie's *Life and Teaching of St. Paul* (1910), and J. Drummond's *Paul: His Life and Teaching* (1911) are scholarly and suggestive studies.

Among what may be termed appreciations are A. Deissmann, *St. Paul: A Study in Social and Religious History* (Eng. tr. 1912); H. Weinel, *St. Paul, the Man and his Work* (Eng. tr. 1906); R. H. Strachan, *The Individuality of Saint Paul* (1916); T. R. Glover, *Paul of Tarsus* (1925); B. W. Bacon, *The Story of St. Paul* (1905).

III. *The Letters*.—Here fall to be mentioned two kinds of theological literature—Introduction and Commentaries. It is rather complicated, because all Commentaries have an Introduction to the particular Epistle they deal with. Yet there are works on the subject of Introduction dealing with

the whole New Testament and each individual Book. This subject has led to the production of many outstanding German books, those of Bleek, Reuss, B. Weiss, and Zahn being available in English translation. Of works in English, special mention should be made of—G. Salmon, *A Historical Introduction to the Study of the Books of the New Testament* (1891); A. S. Peake, *A Critical Introduction to the New Testament* (1909); J. Moffatt, *An Introduction to the Literature of the New Testament* (1911).

As to Commentaries, the student should possess *The Expositor's Greek Testament*, and will find Alford's *Greek Testament* still valuable. There are three series of Commentaries still in progress towards completion—*The International Critical Commentary*, *The Westminster Commentaries*, *The Moffatt New Testament Commentary*.

Each series has its own aim and appeals to its own circle. In all three the standard of excellence is as uniform as can be attained, and in all one finds sound scholarship admirably subserving the aim prescribed by the editors.

Of older commentaries those by Bishop Lightfoot, Jowett, and Godet are not to be neglected. Of special individual interest are Ramsay's *Historical Commentary on Galatians* and Barth on *Romans*.

Of books which deal exclusively with St. Paul's letters the following are of special merit: G. G. Findlay, *The Epistles of Paul the Apostle* (1895); G. B. Stevens, *The Messages of Paul* (1900); R. D. Shaw, *The Pauline Epistles* (1903); A. S. Way, *The Letters of St. Paul* (1906); R. Scott, *The Pauline Epistles* (1909); Kirsopp Lake, *The Earlier Epistles of St. Paul* (1911); F. J. Badcock, *The Pauline Epistles and the Epistle to the Hebrews in their Historical Setting* (1936).

Two special questions have received consideration. (a) Who are the Galatians to whom the Letter is addressed? It was almost assumed in the older books that they were the inhabitants of the old Kingdom of Galatia. The question took on new interest when, in *The Church in the Roman Empire*, W. M. Ramsay argued that the Galatians addressed inhabited not the old kingdom but the southern portion of the Roman province of Galatia—the people of Derbe, Lystra, and Iconium. So strong was the cumulative effect of Ramsay's arguments that it seemed that the older view was swept away, and some said so. The older view, however, finds still some notable support from scholars like Lagrange, Lietzmann, and Moffatt.

(b) What captivity of St. Paul produced the Epistles of the Captivity? Till recently the general

answer was Rome, although some suggested Caesarea. Account must now be taken of a view that it was Ephesus. An old but long neglected idea of an imprisonment in Ephesus has received powerful support from Deissmann, Albertz, Michaelis, J. H. Michael, Feine, Goguel, and with reserve from Kirsopp Lake.

The question has been argued at length by G. S. Duncan in *St. Paul's Ephesian Ministry* (1929).

Under this heading might fitly come consideration of the exposition of the Epistles designed for homiletical purposes. An innumerable multitude of excellent sermons have been published, and who would venture to select the best? One may, however, mention some collections of expositions that run through whole Epistles. It will suffice to name three—the relevant volumes of *The Expositor's Bible*, of *The Speaker's Bible* and of *Expositions of Holy Scripture* by that prince of expositors—Alexander Maclaren.

IV. *Paulinism*.—By this class of books is meant those which aim at setting forth St. Paul's doctrines in systematic form, tracing the origin of his thought, and estimating his contribution to Christian dogma and history.

Of such books the value of some lies in their systematization and exposition of Pauline doctrine. Honourable mention should be made of the general 'New Testament Theologies' of Reuss (Eng. tr. 1872), Weiss (Eng. tr. 1882-3), Beyschlag (Eng. tr. 1894), and G. B. Stevens (1901). The following are noteworthy books dealing specifically with St. Paul—O. Pfeiderer, *Paulinism* (Eng. tr. 1877); A. Sabatier, *The Apostle Paul* (Eng. tr. 1891); A. B. Bruce, *St. Paul's Conception of Christianity* (1894); D. Somerville, *St. Paul's Conception of Christ* (1897); W. P. Du Bose, *The Gospel according to St. Paul* (1907); D. M. Ross, *The Spiritual Genius of St. Paul* (1925); C. A. Scott, *Christianity according to St. Paul* (1927); F. C. Porter, *The Mind of Christ in St. Paul* (1930).

The last-named is one of the most important and suggestive books on St. Paul that more recent times have produced.

The main interest of other books lies in their theories of the origin and the essential elements of Pauline thought. This has been very specially the task of a great number of German scholars. So vast is the literature and such the variety of view that one may despair of reducing it to manageable proportions. There are, however, two books which do the work for us. One is A. Schweitzer's *Paul and his Interpreters, a Critical History* (Eng. tr.



1912). It is the Pauline counterpart of his *Quest of the Historical Jesus*. It leads up to his own peculiar view in which the key-word is eschatology—further elaborated in his *Mysticism of St. Paul the Apostle* (Eng. tr. 1931). That view has found little whole-hearted support; but for its history of opinion the work is invaluable. The other is A. C. Headlam's *St. Paul and Christianity* (1913). It provides a brief summary and criticism of the leading types of theory; (a) that represented in English in P. Gardner's *Religious Experience of St. Paul* (1911), according to which St. Paul with little originality combined Judaism with Hellenism; (b) the view of Baur, now held by nobody as Baur expressed it, but in many quarters still influential, that between St. Paul and the older Apostles there was a conflict; (c) W. Wrede's view (*Paul*, Eng. tr.

1907) that St. Paul was the real founder of Christianity.

Of books dealing with special departments of the thought of St. Paul, note should be taken of H. A. A. Kennedy's *St. Paul's Conception of the Last Things* (1904), A. B. D. Alexander's *The Ethics of St. Paul* (1910), C. C. Everett's *The Gospel of Paul* (1893), for its discussion of Atonement, and W. M. Macgregor's *Christian Freedom* (1931).

It will be seen that the Pauline literature is very extensive. The books here adduced are numerous, and are only a fraction of the total number. Every year adds to the list. That is just because of the many-sidedness of St. Paul. One can scarcely conceive of a time when the richness of his personality, the marvel of his achievement, or the elusive depths of his thought will be finally explored.

## In the Study.

### *Virginibus Puerisque.*

#### The Glory of Bethlehem.

BY THE REVEREND JAMES S. STEWART, B.D.,  
EDINBURGH.

'But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel.'—Mic 5<sup>th</sup>.

BETHLEHEM! What music is in that name! London, Paris, and Berlin have meant far less to the sons of men than this straggling village among the Judean hills. And when Christmas comes, people in every corner of the world—in Africa, India, China, and the islands of the farthest seas, in places where the sun scorches the tropical forest and in Arctic regions where gleam the eternal snows—will be saying, 'Come, let us go unto Bethlehem, and worship the King!'

Let us run rapidly through the pages of the Bible, and gather together the incidents in which Bethlehem plays a part. They may help us to understand why it was to Bethlehem, out of all the towns of Palestine, that the Christ Child came.

The first time we meet Bethlehem—away back in Genesis—it is a place of tears and sorrow. A caravan is moving slowly down the road. Two people are in the caravan, a man and a woman, and the woman is dying. And as the caravan jolts

and rumbles on its way, the man is kneeling by the couch on which she lies, and now he is praying God to come and help them, now he is shouting to the driver to drive faster and reach the shelter of the little town before it is dark, and now he has fallen silent and sits watching her in grief too deep for words. The man is Jacob, the dying woman is Rachel—out of love for whom he had served a master for twice seven lonely years, years 'which seemed' (as the old Book puts it very beautifully) 'but as a few days for the love he had to her.' But just outside the Bethlehem gates, she goes from him for ever; and ere he passes on his lonely way, he sets a pillar of stone to mark her grave. Such is our first glimpse of Bethlehem in Scripture—a place of tears and sorrow.

We turn over the pages, and the scene is changed. We meet Bethlehem again, but now it is a place of love and high romance. It is the season of harvest, and all round Bethlehem the fields are golden in the sun. The reapers, men and women together, are busy at their task from early morning till the shadows fall, and the harvest-field rings with singing, for God has been very bountiful, and their hearts are happy, and they think that surely there has never been just such a harvest as this. But there is one solitary reaper following behind the others, gathering up the chance sheaves that they let fall; and she is not singing. She cannot sing.

She is sad, and homesick for her country far away. Her name is Ruth. But God has His plan; and on that field, when the sun is setting, Ruth and Boaz are brought together—Boaz, the noble young Bethlehemite to whom the fields and the harvest belong. God, in His wonderful providence, makes the paths of these two lives to cross, and crowns their joy at last by making them man and wife. That is our second glimpse of Bethlehem in Scripture—a place of romance and love.

We turn over the pages again, and again the scene is changed. Bethlehem is now a place—not of sorrow, not of love, as in the former scenes—but of humble, common toil. Up on the hillside a flock of sheep is pasturing. There is a shepherd lad watching them, ready to ward off with staff or club any prowling beasts, sometimes going after a lost sheep until he finds it, sometimes risking life and limb in the dark and dangerous ravines that cut the mountainside, sometimes carrying a tired lamb in his arms. He is clad in plain, rough clothes, but he is born to be a king, and in the depths of those steady eyes are dreams such as only poets dream. For that shepherd lad is David. And it is on Bethlehem's hills that David's psalm is born—

The Lord's my shepherd, I'll not want.

So he watches the flock, through sunshine and storm, in noontide and at midnight, caring for them, toiling for them, going in jeopardy of his life for them. That is our third glimpse of Bethlehem—a place of common toil.

We turn the pages once again, and this time we come upon a scene of heroism and adventure. Bethlehem is now full of soldiers. The Philistines are in its streets. But one dark night, when the camp-fires have burnt low and all but the sentries are asleep, three dim figures begin to crawl stealthily towards the Bethlehem gate. One false move would mean discovery and death; but on they go, across the enemy trenches, creeping between the outposts where the Philistine sentries stand on guard, until they have reached a well just beside the gate. There they fill their bottles with the precious water, and then creep back the way they have come, and morning finds them safe in their own camp again. 'See, Captain,' they are saying to their leader, 'here is the prize of our night's raid—water from your own dear Bethlehem well!' And David takes it, and he looks with pride at the three gallants who have hazarded their lives for love of him, and he feels that the water is too holy for him to drink: he does something better—he pours it out as an offering to the Lord

God of his salvation. And that is our last glimpse of Bethlehem—a place of matchless heroism.

There are our four scenes. Do you see *now* why God chose Bethlehem for the first Christmas?

Into the place of Sorrow came the Christ Child. Where Jacob had wept for Rachel as though his heart would break, there Jesus was born. What a difference that birth has made to all the sorrows of the world! You can face your troubles bravely now, for He is in them with you.

Into the place of Love the Christ Child came. Where once the song was heard (as Keats puts it)

that found a path

Through the sad heart of Ruth, when, sick for home,  
She stood in tears amid the alien corn,

there Jesus was born. What a new glory His coming has given to all our human affections! Love's real wonder is never seen until the light of Jesus falls upon it.

Into the place of Toil the Christ Child came. Where David tended the sheep through the long drudgery of weary days and nights, there the Good Shepherd appeared. And 'the trivial round, the common task' are common and trivial no longer, since God's Son walked our way.

Into the place of Heroism the Christ Child came. Where the three young gallants broke through the enemy lines for love of their leader, there the Bravest of the brave was born. What flames of heroism that Christmas Babe has kindled! Shall we not say, 'O Jesus, born in Bethlehem, make me a hero too, strong to endure, valiant for the truth'?

And so to-day we bless God for Bethlehem, bless Him for its scenes of sorrow, and love, and toil, and heroism, bless Him most of all for the Child who was born there that sorrow might be vanquished, and love perfected, and toil ennobled, and heroism crowned in heaven.

#### The Escalator.

BY THE REVEREND F. W. ROBERTSON DORLING,  
A.T.S., LAFORD, DEVON.

'They went up by the stairs of the city of David.'—  
Neh 12<sup>27</sup>.

Every girl and boy who has ever been to London knows the Escalator, and thinks it fine fun to go up and down the moving stairs—not like those in the wall of the city of David, which had to be climbed up by painful steps and slow. But it is not easy at first to go up the Escalator. I knew a little boy who on his first journey tumbled off at the top,



and although he didn't hurt himself much, wasn't very pleased about it. Although we were going to an exciting visit to the Zoo, he remained very quiet for some time. Presently he asked if we should be going back the same way. We knew what he was thinking, so we told him we would not go on the Escalator again that day, and he brightened up considerably! Well, it does take a bit of care to get on, especially if one has luggage to carry, but once on the stairs it is easy until one reaches the top (or the bottom), and then again one has to be careful in getting off. Do you know, I think of the journey of life as something like an Escalator, especially on the upward going. I think of it particularly at the beginning of a New Year.

Just as with the Escalator, the first thing is to get a good start. Put your foot firmly on the first step and trust that you will be helped all the way along. Begin the year with God; look up to Him; ask Him to help you; trust in Him. Almost everything depends on a good start. It is so in a race: 'One to be ready, two to be steady, three to be off!' And the girl or boy who doesn't make a good start in life will have a hard job to get through.

Then having made a good start, the next thing is to keep going.

I know that the Escalator will carry us up to the top without our moving at all, but if one wants to get on quickly, then it is well to *walk* up the Escalator. On the right there are those who stand still and let the moving staircase carry them up, but on the left are those who reach the top twice as quickly, for they are not only carried up, they also mount the steps. So, as you are young and active, don't be lazy; foot it bravely; do your best, and you will get to the top happily and successfully. God helps those who help themselves, and nothing in this world is ever won without effort.

Then don't take too much luggage with you. As I said just now, luggage on the Escalator is one of the most awkward things. So in the journey of life it doesn't do to have too many wants and wishes, too many selfish desires, which is just like a lot of luggage.

Do you remember what the Apostle says about 'laying aside every weight, and the sin which so easily besets us, let us run with patience the race which is set before us, looking unto Jesus.'

Yes, we can trust Him to take away our sins and bear our burdens if only we will leave all things in His hands.

Then you will be helped through a Happy New Year and through all the years, and step off happily at the top.

## The Christian Year.

### FOURTH SUNDAY IN ADVENT.

#### The Word of God.

'God, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days spoken unto us in his Son.'—Heb 1<sup>1</sup>, 2 (R.V.).

(1) How can the words of men, recorded in a book, be the Word of God? (2) How do so many different words come to be, as they are evidently held to be, one consistent Word of God? (3) How can it be claimed for ancient words that they have a modern, indeed a permanent, meaning, and that old words are still new words? These are the three related questions which we are going to try to answer, for they are being asked to-day by many to whom our observances were never a habit, and they must be answered by us, if we are to justify them.

1. *The Authority of the Word.*—Whatever claim be made that the Bible is the Word of God, it confronts us in the first place as the words of men. Be men ever so faithful in reporting what they have learnt about God, we cannot eliminate the human link in the coming of the Word of God into the world. Why should we? least of all those who believe in a religion of incarnation, the acceptance by God of the limitations of our humanity in order to manifest Himself? Follow up any single 'Word of God' in this book, through the oracle of the priest or the ecstasy of the prophet, examine the faith of a God-intoxicated psalmist, or the vision of one who writes of the providence of God in human history, and we will be brought to a sort of Land's End. That is the point at which some man believes himself to be in such contact with God that God's thought is reflected in his own.

We may call it mysticism if we like—but we can never get nearer to God than such points of contact in the individual lives of men, including at last our own.

If we have realized that truth is always born into the world by the travail of a human spirit, even though the generative touch of God is its true parent, we shall not raise that impossible and misleading question, how we are to separate the words of men in the Bible from the words of God. The Word of God will always be a word of man; it is inseparable from the spiritual wrestling of a Jeremiah or a Paul. It is true flesh and blood like the Son of God Himself, and its fullest truth is in that very incarnation. It is a divine activity,

but one in which it is man's humble dignity to share. Its authority does not lie in any external aid, or in the testimonial of any one else to God ; it is the authority of intrinsic truth.

2. *The Unity of the Word.*—Does not this individuality of the coming of the Word of God in the words of men necessarily prevent any guarantee of unity in the result ? Whatever unity is to be found in the Bible will be one that makes the principle of development an essential part of its truth—one, that is, which admits of movement and progress from less to more. Men often quote the words of John Robinson, pleading for the open mind : 'The Lord had more truth and light yet to break forth out of his holy word.' But they forget or they are hesitant to apply it backwards as well as forwards, to see that it must have been true of the growth of the Word as well as of the use of the Word.

We cannot, therefore, find the unity of the Bible in any verbal consistency. We must go deeper. It seems attractive, for example, to think of Bible history as a great drama, with many acts, of which God is the author. We do not look for the author's 'message' in the words of any one of His characters, so much as in the unity of the whole, the result of the interaction of all these lives. So far, the analogy may be helpful. But it breaks down in one important feature. The many characters in this drama of the Bible do not simply speak their pieces according to a prescribed book of words. They are flesh and blood, living lives of their own, and refusing to live by rote. We have rather to think of such a drama as that weird production of Pirandello's, *Six Characters in Search of an Author*, where the creations of the author's brain refuse to conform to his pattern, and so dispossess the actors of their stage, in order that they may work out their own destinies at their own wills. That would be nearer the truth of the Bible considered as history. The restlessness of nomad raiders invading a settled land, the conspiracies and rivalries of petty States, the ambition of a Nebuchadnezzar, a Cyrus, an Alexander, the prejudice of a Caiaphas, the time-serving of a Pilate, the treachery of a Judas—these do not seem to stand in any marked relation to the revelation of the will of God. But we must go deeper still than this. We must enter into the thought of the prophet who said of Cyrus, in the name of God, 'I gird thee, though thou dost not know me.' We have to see the transforming touch of God's hand, not simply on this or that isolated event, but on the working out of the whole, and to realize that the love of God is far deeper than man's

deepest hate. We have to seek the Word of God in deeds, even more than in words, and in deeds wrought out for the most part unconsciously by their human agents.

It is not easy, indeed it is impossible, to reduce those deeds to the verbal unity of a word or phrase. Something of their deep and dynamic meaning lies in the word of our text, which speaks of sonship as the final goal of the long history. We see the sonship of a nation in the Old Testament moving towards the thought of the sonship of individual men to God as their Father, though hardly attaining to it, and we see the perfect sonship revealed in the character of Jesus, only that He may be the centre of a new family of God. Paul tells of adoption into sonship, Hebrews of the training and discipline of sonship, John of the birth into sonship. Through it all, whether in the Old or the New Testament, there is a thought of God which works itself out in the lives and experience of men. But let no one reduce the idea of that sonship, and the fatherhood which it reflects, into something so simple and obvious that it becomes a thing to be taken for granted. However true it be that man is akin to God, there is all the story of man's sin and God's grace to make the mystery of godliness far greater than the mystery of iniquity. Any family may seem commonplace and ordinary to a stranger who pays some casual visit, but how many deeper things are there beyond his knowledge !

3. *The Continuity of the Word.*—So we come to our third and last question : God has spoken ; does God still speak—and how ?

One thing ought to be clear—that the real response of man to the Word of God is just as essential and just as much a moral responsibility for each, as when these words of revelation first came to men in divers portions and in divers manners. There was no mechanical compulsion then, and there is none to-day. But there is a moral compulsion, an inward searching of the heart, the pressure of an unseen hand, which can be described now as then in purely human terms, though it surely belongs to the providence of God, and to the activity of His Holy Spirit. The prophet of old cried in the name of his God, 'Is not my word a hammer that breaketh the rock in pieces ?' Think of that tiny hammer of bone behind the drum of the ear of each hearer which the mere sound-wave sets vibrating ; think, too, of the lines of cleavage of the human rock which enable that hammer to do its work. Think of all that has gone before—of home and friendships, of prayers and longings, of the struggles to escape



from the grip of a vicious habit, of remorse for the unforgotten sin, of the desperate loneliness of life, of the heart ready to be stirred by the promise of a friend and a lover and a saviour. Words, mere words, however brilliant with rhetoric or cogent in reasoning, can be no more than a mockery of the deep human needs. But words as the messengers of deeds, divine deeds, of a deliverance worked out in a history of the past, and made by the Spirit of God to be the prophecy and power of a victory in the present—these are no mockery, but a divine answer to our prayers and longings. They bring men, as of old, face to face with God and with God's grace in Christ.

They teach us once more to climb the steps, like Rossetti's 'Father Hilary,' above the mere forms of earth, even its most sacred observances, and to stand for ourselves on the tower-roof that we may look forth on the wide horizon, and then find God for ourselves. We find him, and we hear His Word because of that

breath

Of God in man that warranteth  
The inmost, utmost things of faith.<sup>1</sup>

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#### CHRISTMAS DAY.

##### Giving a Reason for Christmas.

BY THE REVEREND RODERICK BETHUNE, M.A.,  
ABERDEEN.

'God was in Christ . . .—2 Co 5<sup>19</sup>.

To many events and customs in our life reasons are attached. Only when such events and customs have been made clear to our own minds can we possibly explain them to others, and, even then, it is difficult sometimes to make ourselves explicit. For the sake of those who are younger and no less for our own sake, lest we forget, we should recount the reasons for certain things; for, while some things bear forgetting, others don't. Of what significance is Christmas to us? 'In the United States of America, the 22nd February is observed as a national holiday. Why? Because on that day Washington, whose name and honour are deservedly revered throughout the length and breadth of the continent, first saw the light of day. Correspondingly, would it be satisfying to explain Christmas as the commemoration of the birth, two thousand years ago, of a young Jew of extraordinary genius?' Are Washington—and Jesus, on the same level? Is Jesus remembered for much

the same reason as is that hero of America? Is that why there are holidays and festivities and special services of thanksgiving at Christmas? Is there nothing more to it than that? Were we asked, what should we say?

For some it may be satisfying enough to place Jesus and Washington upon a level and to leave it there; but these, we may say, have not plumbed the depths of Christmas. We celebrate Christmas because He who was born at Christmas did something which gave an entirely new orientation to life. We believe that God was in Christ and, because we have seen and heard Jesus, our whole life has been changed. The change wrought by Him was so great that we feel we must go on for ever celebrating His contribution to our life. 'God,' says Paul, 'was in Christ.' That is why we go on celebrating Christmas. For the difference that that fact has made to us and life is overwhelming. What is that difference?

I. To those of us who give any thought to life it means much to know whether this universe is reasonably controlled and what kind of Power controls it. Are you and I like eddies of purposeless dust, serving no specific purpose, and without definite objective?—or are we something more? Is the Power in control of the universe just blind force, mechanically precise, with nothing corresponding to personal interest in you and me? Do you and I ever ask ourselves such questions? They are important, because upon the answers we supply, or which are supplied us, depends whether we will live hopefully or hopelessly, whether we will strive to do the right or, carelessly, drift with whatever is popular with the company in which we happen to be. Those of us who have read one of Thomas Hardy's best known novels—*Tess of the D'Urbervilles*—will remember a conversation which amply illustrates the importance of our beliefs. In that story, Tess speaks with another character in some such terms as these: 'Did you say, Tess, that the stars were worlds?' 'Yes.' 'And on which kind do we live—a splendid one or a blighted one?' 'A blighted one,' came the reply, and its hopelessness was no greater than the hopelessness Tess felt. And people everywhere must be hopeless as Tess who share her point of view. Whenever life seems purposeless, and the world seems in the hands of an impersonal power, there can be nothing corresponding to hope.

To-day scientists of note have gone far towards answering the questions uppermost in your thoughts and mine. They have dispelled from our minds all thought of a madcap universe and, in

<sup>1</sup> H. Wheeler Robinson, in *Sermons for the Year 1932*, 80.

its place, have substituted the thought of a universe in which orderliness is everywhere apparent. The longer they explore the secrets of the universe in which we live, many of them have declared, the more do they become conscious that they are re-thinking the thoughts of an Infinite Mind—a Mind in whose plan, says Eddington for one, you and I play no inconsiderable part. We acknowledge with gratitude their contribution to religion from the strictly scientific point of view. To many, their corroborative statements have been valuable beyond words so far as faith is concerned.

But can't we go beyond the submissions of the scientists to our questions? Is it not just because we can that we celebrate Christmas? 'God was in Christ'; and the God therein revealed is a God to whom every individual is of value and who maintains a personal interest in every individual. It is that personal touch that makes Christmas all that it is. It is not a 'Mind' Jesus speaks of, but a 'Father.' He does not say that *perhaps* we men and women have an integral part in the plan of God; that, according to Jesus, is a certainty. How very valuable is this personal touch of God of which we are reminded at Christmas! How it has made life for ever different! Personal interest always does make a difference. Do you remember how, in his *Heart of Midlothian*, Scott describes an interview between Jeanie Deans and her friend, Butler? Jeanie communicated news of her intention to make the journey to London for an interview with the Duke of Argyle, who, she thought, might exercise his influence on behalf of her unfortunate sister. Butler, you remember, protested strongly against her going, on the ground that she might be set upon by one of numerous gangs of bandits who preyed upon unsuspecting travellers. 'I will write to the Duke of Argyle,' volunteered Butler, 'report speaks him a good, kindly man. . . . I will conjure him to stand between your sister and this cruel fate. There is but a poor chance of success, but we will try all means.' 'We must try all means,' replied Jeanie; 'but writing winna do it—a letter canna look, and pray, and beg, and beseech, as the human voice can do to the human heart. A letter's like the music that the ladies have for their spinets—naething but black scores, compared to the same tune played or sung. It's the word of mouth maun do it, or naething, Reuben.' How fully Jeanie's contention justified itself is known to all of us. She so impressed the Duke of Argyle that he gained her an interview of the Queen. And, through the offices of the Queen, the pardon Jeanie sought was granted.

A letter, however well framed, could never have achieved that goal. How could Argyle, or the Queen, least of all Jeanie's own sister, be left in any doubt of her passionate love when, to their amazement, she recounted how she had tramped from Edinburgh to London, laying herself open to all the perils of a journey by road? At Christmas-time, you and I recall another personal touch—this time not on the part of man, but of God. 'Our faith began,' says one, 'not as an idea, not as a philosophy, but as a nativity.'

Thou cam'st a little baby thing  
That made a woman cry.

It is the personal touch of God which we celebrate at Christmas. 'When God gave music to the world,' says one writer, 'it was not in abstract formulæ about counterpoint and harmony; as some one has said, "He wrapped a song in feathers and set it on a tree." When God gave poetry to the world He did not give it in abstruse theories of rhyme and stress and metre; He caused a poet to be born. And when God had a new, divine Word to speak to all people about Himself He did not put it into a treatise, but into the soul of a little child, and the Word became flesh and wrought "with human hands the creed of creeds."' To adapt the words of Jeanie Deans—the 'Mind' of which the scientists speak is like the music that the ladies have for their spinets—nothing but the cold theory, compared to the same thought extensively lived out in the life of Jesus Christ. For, through Him, we speak not of a 'Mind' but of a 'Father.' The reason for Christmas, therefore, is not the commemoration of the birth, two thousand years ago, of a young Jew of extraordinary genius. We commemorate Christmas because Jesus, at that time, brought God near to us; and we always will commemorate it because of what that has meant to our life.

II. And now could anything be more natural, in view of all that has been said, than that you and I who have appreciated God's personal touch upon our life and the unmistakable thrill of the knowledge that He has a personal interest in our life, should want to give to others the benefit of a personal touch from us?

There are many of the Scrooge type, inimitably portrayed by Dickens, for whom all money expended in cards and gifts at Christmas is nothing but an inexcusable waste. But those of us who have stood by Jesus and, through Him, have been given a new interest in life, cannot hold any brief for that interpretation. The personal touch, inspired



by God's personal touch that first Christmas morning, counts, and counts very considerably. And how much it is needed to-day! The life we live is so rushed and hurried, we have little time to tell people how much they mean to us or we mean to them; everything, too, has become so centralized that men and women are given every encouragement to reckon themselves as mere automata with no more meaningful relationship to their neighbour than one part of a machine bears to another. Christmas, which has brought so much to us, can bring much more to many through none other than ourselves. Some personal touch on our part upon the life of some one may mean everything in the world to them, since, in this life which bears so much evidence to the contrary, it may convey to them that they mean something to somebody. A personal touch on our part will raise their eyes from the darkness of the earth to the light of the stars, will give them a new outlook and, if a new outlook, a new life. Why shouldn't we, who at Christmas are assured, by a personal touch, of God's interest in us and for whom, because of that, life is for ever different, give the benefit of a personal touch on our part to others? Some personal touch on our part may lead some one to Him in whom the Word became flesh.

#### FIRST SUNDAY AFTER CHRISTMAS.

##### Our Little Life.

'The time past of our life.'—I P 4<sup>s</sup>.

'Ah! that was the time of my life,' we sometimes sigh; 'the time when our children were young, when their merry laughter made music round our fireside, and health and vigour crowned our days. We did not realize it at the time; but that was the time of our life.'

But Peter would remind us here that all our life is such a time. He is not thinking of special portions of our life. He is thinking of life as a whole. He is thinking of that segment of eternity which is summed up in our little span of time. Small as it is, it is big with importance; it is rich in opportunity. According as we live it, we make our characters and mould our destinies. It is 'the time of our life.'

Let us think on this closing Sunday of the year of three things that are suggested by this text, according to the different ways in which we emphasize its key-words, '*time*,' '*past*,' and '*our life*.'

1. First of all, we are taught here how precious

a thing is the gift of life. Robertson of Brighton tells in one of his great sermons of a marble statue of a Greek goddess he once saw in the public square of a continental town. Art had fashioned her into a perennial fountain; so that through her lips and hands fresh water was ever flowing. But the marble image stood there itself impassive; making no effort to arrest the gliding water. So time seems to flow through the hands of some of us.

We see how precious a thing life is when we think of what happens to its possessor when that gift is taken from him. We read the description of some great funeral, the obsequies of some great monarch, or statesman, or poet; the crowds that gather in the stately Abbey, the solemn service, the long procession, the gorgeous tomb, the plaintive music of the Requiem, and then—then comes the end—the coffin left alone. We hear nothing of that. That does not come into the picture, and yet that is the reality behind all these outward trappings of public lamentation. It is the committing of a dead body to the dust, the burying of it 'out of sight,' as Abraham said with pathetic candour.

It reminds one of what the great French preacher, Massillon, said at the funeral of 'Le Grand Monarque,' when looking down at the wizened and discoloured face of Louis XIV., still exposed to view as it lay in the chancel of Notre Dame, he burst into tears and, instead of preaching the eloquent funeral oration he had prepared, could only articulate, 'Only God is great! Only God is great!'

And then, too, think of how precious a thing life is, in view of its vast potentialities. We read the life of some nobly gifted or generously inspired man, and we say to ourselves as we finish the last page: 'What a beautiful life!'

Not many lives have we to live,

One, only one.

How precious should that one life be,

This narrow span!

2. The preciousness of our life is further emphasized by the Apostle when he reminds us that life is not merely a gift but is also a quickly passing gift. Hence he speaks not merely of the time of our life but *the time past of our life*.

And how has that time been spent? In the case of those to whom Peter was writing it had been largely misspent; misspent in 'working the will of the Gentiles.' It gives us a strange picture of that Early Church, when we read that the time past of its members had been spent in 'lasciviousness, lusts, excess of wine, revellings, banquetings,

and abominable idolatries.' Is it so with any of us?

Lasciviousness! Alas, if our secret hearts could speak they could tell of many a foul blot on the conscience even of God's professed disciples by reason of this defiling sin! And lusts? The lust for gold, the lust for honour—is there none of that in the modern Church? And besides this waste of sin is there none of the waste of idleness? Peter mentions here things that cannot be called actual sins. 'Banquetings' are not sinful in themselves; but when all our days are passed in pleasure, when there is no record in it of generous service to others, then it is worse than sinful. It is the waste of life itself that brings the soul to that terrible awakening of which Rossetti has given so striking a picture:

The lost days of my life until to-day,

What were they, could I see them on the street

Lie as they fell? Would they be ears of wheat

Sown once for food but trodden into clay?

Or golden coins squandered and still to pay?

Or drops of blood dabbling the guilty feet?

Or such spilt water as in dreams must cheat

The undying throats of Hell, athirst alway?

I do not see them here; but after death

God knows I know the faces I shall see,

Each one a murdered self, with low last breath.

'I am thyself,—what hast thou done to me?'

'And I—and I—thyself,' (lo! each one saith,)

'And thou thyself to all eternity!'

3. This brings us to the last great thought the Apostle would bring before us in our text, the opportunity of the future. Life for his hearers is not merely a precious gift, and a passing gift: it is for them a still present gift. He speaks of it as *our* life, ours to do something with yet, ours to make its future rich and noble.

To quote the fine commentary of the saintly Archbishop Leighton on this Epistle, 'The time past may suffice us. Therefore, O corrupt lusts, look for no more. I have served you too long. The rest, whatever it be, must be given to my Lord. Ashamed and grieved am I to be so long in beginning. So much, it may be the most of my race past, before I took notice of my God. Oh! how I have lost, and worse than lost, all my past days!'

'The time past of your life.' These words have a message for us at all times, but they have so

especially at anniversaries in our life. So Milton makes use of his twenty-third birthday for reflections and resolutions:

How soon hath Time, the subtle thief of youth,  
Stolen on his wing my three-and-twentieth year!

My hasting days fly on with full career,  
But my late spring no bud or blossom shew'th.

He resolves thereafter to live a more earnest life.

Curiously enough, the same occasion is mentioned in the life of Gladstone, leading to a similar admonition. 'This day I completed my twenty-third year. In future I hope circumstances will bind me down with a rigour, which my natural sluggishness will find it impossible to elude.'

Is not the close of the year such an occasion and opportunity? This may be to us the birth-hour of a high and holy incentive, that will make the prophet's vision to be fulfilled by us. 'Behold, I create new heavens and a new earth; and the former things shall not be remembered nor come into mind.'<sup>1</sup>

## SECOND SUNDAY AFTER CHRISTMAS.

### The Heart of the Gospel.

BY THE REVEREND JOHN K. CARTER, M.A.,  
GRANGEMOUTH.

'For by grace are ye saved through faith; and that not of yourselves: it is the gift of God. . . . For we are his workmanship, created in Christ Jesus unto good works.'—Eph 2<sup>8-10</sup>.

Speaking of the difference between Christianity and other religions, St. Augustine said of the other religions:

No one in them hears a voice calling,  
Come unto me all ye who labour.

Christianity offers new life not to the intelligent only, not to the strong-willed only; but also to those who have lost faith in themselves, to those who are at the end of their resources, to the weary and heavy-laden. 'For by grace are ye saved through faith; and that not of yourselves: it is the gift of God.'

In that text we feel the beating heart of the Christian gospel. It speaks of a person 'being saved.' Unfortunately, that phrase has been used a little too glibly by some Christians, and has fallen into disfavour. 'To be saved,' however, means, simply, to be set free from anything which

<sup>1</sup> W. M. Mackay, *Days of the Son of Man*, 58.



cramps or clouds one's life, to be set free from those removable things which deprive one of some of the zest of life and the peace of God; to be made feel that one has recaptured the spirit of one's childhood and is living in the wide, open spaces.

And the text tells us *how* we are saved. 'By grace are ye saved through faith.' It is not of yourselves; it is the gift of God. For we are His workmanship.

That is to say—if we are to be saved, if we are to enjoy life gloriously and have the peace of God, there has to enter into the situation that spiritual something which is here called the grace of God, which comes through faith in Jesus Christ and which is *not of ourselves*. It is something which is additional to our own thinking and striving in life—and that is why the gospel brings hope to the hopeless and unsuccessful.

The reaction of many people to preaching which says, 'the grace of God will do for you what you could not do solely with your own resources,' is: 'I am willing to stand or fall by my own resources, by my own thinking about life, and by the strength of my own will.'

There are different answers to be given to such an attitude. Here we take a simple one. We would ask people honestly to look into their own experience before finally adopting this strong, self-assured attitude.

About nine-tenths of every congregation, including the minister, feel, from time to time, that they are decidedly poor specimens of what a Christian ought to be. They feel that there is that bit of the devil in them which is liable to get busy at times and upset their apple-cart. For days, for weeks perhaps, it may be even for months, they pursue the even tenour of their ways, their lives are tranquil and their minds and consciences are at peace—and then, of a sudden, things get into an unhappy, unchristian disorder. They find themselves being more indulgent than they like to be, and more uncharitable, and fearful, and anxious, and unsettled. They find themselves being very materialistic, and saying with suspicious frequency such things as 'business is business,' 'business must come first'; or a resolution to be courteous above all things to a provoking person is lost sight of in the annoyance of the moment. They find themselves enjoying a bit of spicy, but uncharitable and hurtful, gossip; or saying, 'he can't do that to me and get away with it,' or 'I'll make him sit up,' 'he surely thinks I am a soft mark,' 'I must teach him a lesson,' 'nobody will pass me on the street twice,' and such like things. Or they discover

that they are doing things their consciences do not approve of, just because other people do them. And so on. At the end of it all they ruefully reflect: 'I am a poor sort of Christian. There is a good bit of the prodigal about me.'

Curiously, although we know ourselves and our own failings and susceptibilities well enough, we never suspect that our next-door neighbour has the same problems. She always seems to have herself well in hand; she always seems to have her tongue under control, she is always smiling, courteous, discreet, and of an equable temper. And we decide that of all people we are most miserable. Perhaps that next-door neighbour could get along without the grace of God.

The fact of the matter is, however, that nine-tenths of us are fighting the same battles, with the same varying success, and are succumbing from time to time to the same insidious temptations. It is human nature. As the Psalmist says: '*He fashioneth their hearts alike.*'

The human nature in us all has, too, the same way of reacting to the failures and shortcomings. It says, 'I'll need to see to it that it doesn't happen again,' or, 'I'll need to make up for the past by doing better in the future: meanwhile I must look for opportunities of being useful; I must raise my Infirmary subscription, I must be a good Samaritan in general.' In its predicament, our human nature relies on its own resources, in the first instance.

But, the Apostle Paul says: It is not a bit of good. Take my own case, for example. I flatter myself that I was as sincere as any one could be, and as determined to live a really good life. But this was how the thing seemed to work: my mind and will were determined to do good; but, it seemed as if there were residing in me a force which upset my plans and undermined my will-power just at the critical times, with the result that I had to admit time and again that although I had *resolved* to be a different man and live a different life, I was thwarted. That is why I glory in preaching the grace of God which comes by faith in Jesus. Why, man, this is the very problem with which Christianity professes to deal! It professes to be able to unravel all these human tangles and solve all these human conflicts.

How? 'By grace.' . . . That is, before you can make anything of your human tangles and conflicts there has to be in you that spiritual something which we call grace. Whenever we get upset we have to ask: Am I living my life entirely on my own resources, or is my life so ordered that this extra

something, this spiritual factor—this grace of God—is bringing inspiration and peace to my daily efforts? Am I, for example, making full use of the *means of grace*?

One night, at the Round Table which we have after Evening Service and at which people are at liberty to ask questions, we had this simple one: 'What exactly is meant by "being a Christian"?' Before an answer was attempted each one in the group was asked what he or she understood by it. One after the other, with the exception of the last person, gave the same answer in every case, and it was a wrong answer. Their answer was, that 'being a Christian' meant 'being good,' 'being as good as you can,' 'doing the right thing,' and so on.

Their similarity, and their common error, lay in their placing the emphasis on goodness. It is an error which many of us would be liable to make.

We do not need to be told that the Church champions goodness, and never ought to lose sight of it. Nevertheless, this has to be emphasized with all possible emphasis: to put the effort to be good right into the centre of the picture is *not Christianity*.

Christianity says: Face the facts. You have been striving for five years, twenty years, fifty years. You have been pressing on after that dream of an iron will. Where has all your effort brought you? Have you got anywhere with it? Are you a better man to-day than you were a year ago? twenty years ago? Are you happier in mind; less troubled in desire; stronger in will?

Stop! Ease the pressure! You are just deluding yourself. Because it is a plain fact of experience that 'even the *youths* shall faint and be weary, and the *young men* shall utterly fall.' But God 'giveth power to the faint; and to them that have no might, he increaseth strength.'

How? 'They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint.' *Wait upon the Lord*. Then you will be on the right lines. For it is by grace that ye are saved, through faith.

To put the effort to be good in the centre is not Christianity. A man said to Jesus: 'Good master, what shall I do to inherit eternal life?' 'Good master. . . . What shall I do?' Just that emphasis which we are liable to give. Jesus said: 'Why callest thou me good? None is good, save one, that is, God.'

Surely the whole point of Jesus' reply is: 'Get

your mind off what *you* are going to *do*; and do not focus your attention upon your abstract ideals of goodness and virtue. Turn yourself towards God. Wait upon *Him*. It is by the grace of God that you will be led into truth and goodness.

'Just as I am' (without trying to settle my problems by means solely of my own resources):

Just as I am, poor, wretched, blind—  
Sight, riches, healing of the mind,  
Yea, all I need, in Thee to find,  
O Lamb of God, I come.

#### FIRST SUNDAY AFTER EPIPHANY.

##### The Christian in his Home.

'And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart.'—*Lk* 2<sup>51</sup>.

We English people, in whom the domestic virtues are strong, do not perhaps always realize the part which home and home-life played in the life of Him who is our Master. And yet, the greater part of His earthly life was spent in such surroundings. From the day when, at the age of twelve, He went up to Jerusalem, to the opening of His ministry at the age of thirty, the scene of His labours was that house at Nazareth. We have no account of those years, but a devout imagination can picture for itself the devotion, the kindly affection, the self-sacrifice which adorned and beautified that circle which numbered among its members the Lord Jesus and His blessed Mother. Nor need we depend wholly upon imagination. The doctrine of the Fatherhood of God which occupies so prominent a place in our Lord's teaching is something which can only be taught and understood in virtue of our domestic experiences. The medium through which it becomes intelligible is our knowledge of our own home. 'I never knew what the Fatherhood of God meant,' says a great preacher, 'until I held my own child in my arms.' If the Christian doctrine of God be based on the ultimate realities of the Divine nature, the terms in which it is translated to us are those of the home at Nazareth. Whilst our Lord expressly contemplates the existence of those who have forsworn home and its ties for the sake of His work, those who in His expressive phrase 'have made themselves eunuchs for the kingdom of heaven's sake,' yet there can be little doubt that Christianity as a way of life expects the scene of the activities of the ordinary person to be a home with all the lesser loyalties and kindly discipline which that involves. Monasticism and celibacy



have their place, but they are a by-product—a tributary to the great river of human life, legitimate only in so far as they sweeten and purify it.

What are we to say, then, are some of the marks of the home which takes that of Nazareth as its example?

1. *Simplicity*.—Where our faith is in full possession there is a simpler standard of living, a tendency to be satisfied with simpler amusements and simpler ambitions than is the rule where Christianity is excluded or only very lightly held. And the reason for this is twofold; first, there is the knowledge that the practical disciple very soon gains that few things destroy the soul's gentle touch more quickly than luxury and extravagance, that the body is a good servant but a bad master. And then there is the love for God going forth and energizing itself in the love of man. No follower of Jesus who has entered into His secret can feel happy in allowing himself the best of everything while the poor abound in such numbers. He is driven by a force greater than himself to limit the scale of his living, the cost of his amusements, the amount he spends on his clothes, in order that the children in the slums may go into the country, that the hospitals may be more efficiently staffed, that a promising boy or girl may be sent to the University. For the Christian social service is learned in the best school—the school of practical experience. There is here a kind of New Testament Puritanism which looks upon a lavish personal expenditure, if not as actually sinful, at all events as unnecessary.

2. *Kindliness*.—We must not imagine that the main note is repression. We only prune that the growth may be more luxuriant. We deny ourselves for the sake of others in order that our sympathies may more freely flow out. And we are very conscious of the sympathy of a Christian home, of the interest of parents in their children and the reciprocal affection which that produces. Indeed it is not too much to say that in such an atmosphere the thirteenth chapter of 1 Corinthians becomes incarnate, that we find it written not on tables of stone, but on what the quaint language of the Authorized Version calls 'the fleshy tables of the heart.' And the joy of such sympathy is that it is spontaneous and unaffected. To paraphrase the heathen writer: '*Christianus sum, nihil humanum a me alienum puto.*' Anybody can take his sorrows and his joys, his little triumphs and defeats, his enthusiasms and dislikes, and find a ready listener. And in such an environment where affection and sympathy, gaiety and gentleness—so easily mix, cynicism and bitterness rapidly melt away. Indeed

it is a very hard thing to maintain a cherished theory that all men have a price in the midst of such light-hearted unselfishness, or to champion cruel theories of men and things when before our eyes are the living embodiments which contradict them at every turn. It is not only in Dickens's novels that miserly Scrooges are transformed by being placed in a happy family, but in actual life, and, if we are fortunate enough to know such people, we shall learn to cure many a black mood by the simple expedient of paying them a visit.

3. *Simple Piety*. Here we reach to the root of which the rest is but a flower. Without being learned, without joining much in what is called religious conversation, without self-consciousness we find invariably that the basis of the Christian home is to be found in devotion to God and humble following after Jesus Christ. And when we have got behind current controversies and the confusion of contending theories, what is Christianity but that? For religion is prior to theology, and when we have settled the difficult theoretical problems which surround the faith, we have still a practical discipleship to undertake. Simple piety begins there. Its main object is not the satisfaction of the mind but the response of the whole personality. And, as of old, *solvitur ambulando*, intellectual difficulties assume their true proportions. Faith may be but a loophole in our prison-house, but it is one from which we can see green pastures and pleasant streams and somewhere beyond is the Promised Land.

There are two simple words in conclusion:

(1) It is surely much to be regretted that the custom of family prayers, once so common in England and even more frequent in Scotland, has been allowed almost to disappear. Probably there was a good deal that was formal in the habit. And yet even at the worst, the rearing of the family altar is a witness to family religion, and where it is undertaken in sincerity and with conviction is a powerful stimulus to that simple piety.

(2) If simple piety be the basis of the Christian home, then there must lie upon parents the responsibility of instructing their children in the rudiments of our faith. This duty is sometimes neglected by quite good people, either because they do not feel competent for this task or because they think it would bias the children's choice. But *pectus facit theologum*, said the Schoolmen, and religious zeal is more inspiring than accuracy of fact divorced from love. And to be silent about the truths by which we profess to live is to bias the children in the wrong direction. It is to give them

the impression that religion is an indifferent affair, or at least a matter of opinion. No system, ecclesiastical or educational, should be allowed to rob the parents of their right and privilege. Upon

Christian homes is built not only the stability of our race but all our hopes for the realization of the Kingdom of God upon earth.<sup>1</sup>

<sup>1</sup> G. Birchenough, *Human Relationships*, 9.

## The Present Situation of Theology in Germany.

### II.

BY PROFESSOR KARL HEIM, D.D., PH.D., TÜBINGEN UNIVERSITY.

FROM this point I begin my own train of thought in order to bridge the gap which dialectic theology has left open. A part of what I have to say on this subject is contained in that book which Scottish scholars have translated into English so well that it is better than the German original, *God Transcendent*. In this book I go back to the ancient tradition of the Church, which is more highly esteemed in Scotland and in England than it is in Germany. I go back to the times of Augustine, when philosophy and theology were as yet unseparated. I hold the separation of these two branches of knowledge to be indeed a necessary division of labour, but one which their nature does not justify. As soon as the individual is taken up with the problem of the ultimate meaning of life, two things at once become clear. Firstly, that it is no longer sufficient for him to have a temporary aim in life, as, for instance, the enjoyment of a pleasant week-end or of an old-age free from care or assuring the greatest amount of happiness to the greatest number of his fellows. Those are all transitory goals. The man who is awake to the ultimate problem can live only to reach an object which can never cease to exist. A relative sanction or legitimization for speech and action granted, perhaps, by an appointed official, or by a parliament, or by the majority of his nation fails to satisfy him. These are mere relative factors which must, sooner or later, cease to exist. They are unable to bind me irrevocably. When I am inwardly awakened, I then desire to direct my every action towards the loftiest aim; I require the authorization of an absolute power.

Secondly, as it is with our desires and actions, so it is with our belief, that being the other part of our existence. When I have been awakened I can no longer be satisfied with a temporary answer to the question; why and whence? It suffices no

longer that I can, in the light of modern scientific research, trace the origins of this world back to some original state, a fiery nebulous ball, perhaps, or a meteoric hail. All such original states serve only to raise more forcefully the original question; whence came the elements and motive forces which brought about this original state? Once this ultimate question is awakened within us, we are also no longer satisfied to reduce the arguments of logic and mathematics to those axioms which are generally recognized, for those axioms bring the question before us in still clearer form; why do these basic principles, without which we cannot think or reckon, operate? In their place we could just as well have other laws. In place of the Euclidean conception of space, with its three dimensions, we might just as well have a non-Euclidean conception, with four or  $n$  dimensions, the geometry of which would then be built up upon other axioms. What is it that gives our thought and mathematics their absolute validity? Are they not perhaps mere chance habits of thought? Involuntarily we ask ourselves these questions as soon as we can no longer be satisfied with the usual answers, for then we have become aware of the fundamental question that is within us. As children, we all of us had within us this fundamental why-question. No answer that our mother gave us could slake our thirst for knowledge when we asked for the reason for all those wonderful things in the world which were crowding in upon us. Insatiably we kept on asking until our mother could answer no further. This passionate inquiring after the fundamental is only dulled at school and at the university, for there we learned to be satisfied with the superficial answers of science. When we are inwardly awakened, we become children again and unceasingly strive to penetrate to the root cause of all causes. As soon as we do that, the



difference between philosophy and theology has ceased to exist. All physical systems explaining the world, and all the mathematical and logical demonstrations of philosophy leave us in the end with two possibilities. Either we are led to an unending series, arising from the fact that a new question emerges out of every answer to a previous question, and so on *ad infinitum*. In that case there is no answer to the question which our intellect asks, so that we must doubt the authenticity of all knowledge. Or else there is an answer to the why-question and to the question of the origin of our natural laws. This answer, then, cannot be a part of the unending series. It must rather lead to a truth in which the entire search after the fundamental reason comes to rest as a river flowing into the sea. The asking of the fundamental question, then, leads the practical thinking man to the same two possibilities which we have reached through our minds.

The first possibility is relativism, the bolshevizing of thought and of the standards of life. The other possibility is the belief in the omnipresent Creator and maintainer of the world. All idealistic solutions which lie between these two possibilities are becoming, to an ever-increasing degree, impossible for us on the Continent. They are crushed like the corn between the millstones. I believe that the first urgent necessity of modern theology is to lead knowledge from its own premises to its own final conclusions by a process of fundamental questioning. The theology that the man of to-day can accept must not retreat into a separate compartment, shut off from philosophical, mathematical, and scientific research, as the dialectical theology did. It must not approach modern knowledge from the outside, but must meet this knowledge on its own ground; it must accept the latest results of existential philosophy, of physics and biology, in order to set modern knowledge face to face with the question of God. I myself have striven but weakly towards this object, but it must be achieved.

I come now to the second question which the man of to-day asks as he listens to the message. It is the very practical one: if a revelation of a world beyond *does* exist, has it any power to change the world in which we live to-day? The modern young man, gripped as he is by one of the powerful mass-movements of the present day, whether communistic or nationalistic, each of which demands the sacrifice of his whole life and promises to change the world, such a man, when he listens to the Christian message, asks himself the question: is

there a power which gives me a goal for which it is worth while to die?—a force which can demand my all to serve in the enterprise of building a new world? Barth tells these people that the entire history of the world is a struggle between relativities, which outdo one another in their solemnity and emptiness; that high above this stream of transient, passing, and ephemeral things there stands as the only permanent reality, like a star above the rolling sea, the Word of God. *Deus dixit!* This Word of God subjects all that is human to a destroying judgment, and at the same time places all things under the forgiveness of God. All our deeds are in vain, even if they are of our best.

This sublime monotony has a chilling effect on the modern man; it seems to be an unreality far distant from the facts of real life. He feels that here everything for which his whole being is afire is questioned. Self-sacrifice for the holy values of this world is no longer possible. If he were to follow this message, he would become a man without a fatherland, indifferent to his country's fate. He prefers to forgo this noble, high-flown orthodoxy; he prefers to stand by his nation, or to fight for the future of his comrades of the working classes.

That is the tragedy of the religious situation in Germany at the present time. There appear to be only two points of view competing one against the other. On the one side, the faith in the genius of the race, a new source of revelation, as represented by the German Christians, and more consistently by the German Faith Movement. On the other side—a confessional movement led by the Swiss theologian Barth, who, from the very beginning, has stood apart from the wave of national awakening and who, in reply, puts forward the lukewarm idea that political convictions have nothing to do with the Church. They are the private concern of the individual. As an individual you may adhere to Lenin or Hitler, or support the Swiss democracy or the economic theories of Roosevelt as you think best. That is all right; they are all subjective opinions of relative value. The Church as such has not to interfere. Its purpose is to deal with the eternal, unchangeable, and everlasting Word.

This attitude is expressed most clearly in the correspondence between Barth and Dr. Kittel, published during last year. Barth reproached Kittel with the heresy of the German Christians, who find in the Hitler-movement a second source of revelation beside the Bible. Kittel replied; the

people of God, in the Old Testament, which is the prototype of the Church even for a reformed Christian, were not neutral to the world-wide historical movements of the times. The prophets interpreted the rise and decline of world empires as acts of divine providence. Israel hailed Cyrus as an instrument of God. It is a fact that the history of revelation alone sheds light on the history of the world. But it is the Church's duty to interpret the signs of the times. It is forgetful of its mission if it withdraws into an attitude of indifference. The Church of the New Testament knows not only the *epiphaneia*, that is, manifestation of God in His son, but also *erga theou*, that is, deeds of God that we recognize in the light of His manifestation. The Spirit of God, which Jesus promised, enlightens the Church and gives it an understanding of the signs of the times, the *kairos*, giving it power to find the right message. Thus the Church must take part and fight with all its strength in the political and economic affairs of the nation of which it is a part. Barth broke off the correspondence with Kittel, and declared that they could not understand each other. But even this last discussion between Barth and Kittel made me feel how tragic it is that in our present struggle for a new German Church, the positive, Biblical party is subject to a theology which stands unwarmed by the gulf-stream of that great movement which has given our youth a new goal.

This situation has brought one question back into prominence in Germany which was not so vital for former generations; that of the relation of revelation to the ordered scheme of creation. To-day that question is a centre of discussion. I will briefly state the two opinions which oppose one another on this field. On the one hand there is a demand for a new theology, built up entirely on a study of the order of creation. The Church, people say to-day, has for a long time neglected the first article of faith, and has one-sidedly based its teachings on the Bible alone. God does not speak to us only in His Word, but also, above all, in the fundamental laws of life, of which we are a part. We do not come into this world free and independent individuals like Athene out of the head of Zeus. From the very beginning, we are in a difficult position. We are fitted out for a place in the community. The gift of speech alone shows that we are here to communicate with each other. Thus our final aim is brotherly love (Gogarten, Lütgert). The fact that, according to the order of creation, every child has only one father and one mother is, according to Brunner, proof that mono-

gamy is the relation of the sexes desired by God. In the same order of creation we are not merely born a member of humanity, but also a member of the nation. We are bound with unbreakable bonds to the blood-community of race, in the service of which we are prepared to give the last drop of blood in our hearts. Every racial mixture and bastard product damages our healthy inheritance. These are the principles of a new natural theology, whose life-source is in the people.

In opposition to this stands the other point of view, which I myself hold for the same reasons which, in the field of the philosophy of religion, lead me to take the problem of secularism seriously. If we allow the world of living things to affect us in its empirical form as the secular man sees it, then it is by no means so one-sided as the new natural theology sees it. It is like an old runic inscription which admits of more than one interpretation. The mutual dependence which exists among us by reason of our very existence produces a tension in both directions. For that reason it may lead to two opposite practical consequences. I may say we have need of one another, therefore let me exist for your sake. That is brotherly love. I may, however, just as easily say your dependence upon me gives me power over you. That leads us to Nietzsche's 'will to power.' The fact that every child has but one father and mother, and that this order of things exists throughout the entire higher animal world cannot lead to a conclusion of monogamy. In the beehive there reigns a polygamous matriarchy, in the hen-run a polygamous patriarchy. The biological law of reproduction gives us, in this way, no clear answer to the question, What is the relationship between man and woman desired by God? In the same way it is equally impossible to deduce a definite attitude to life that is of the people, from the order of creation before us. From a purely biological point of view, all of us have our origins in the people, even as our existence is drawn from the people. But at the same time we are, together with all other races, branches and leaves of the tree of humanity, descended not only as according to the Bible, from one pair, but also as according to the opinions of most scientists, from a common origin. For that reason we feel ourselves united as one with the whole of humanity in the battle against those animals which attack us and against the other forces of Nature. The order of creation is then, in this respect also, ambiguous. It is rather a cross-roads, from which radiate many paths.

Through our observation of the organic world



and its merciless struggle for existence, we may be led to Nietzsche's conception of morality, that is to the principle—If I do not eat you, you will eat me. We may, just as easily, be led to the pessimistic conclusion—The living world preys upon itself in a meaningless struggle for existence; it is better to kill the desire to live in order to make an end of this gruesome sport. We are thus eventually brought to the belief that the world, bleeding from its thousand wounds, can only be healed by the love of Jesus.

All this shows that the call to return to the order of creation is in every way justified. If we desire to fulfil our destiny, then our lives must be in harmony with the will of the Creator; but what is the divine meaning of creation? We can find no answer to this question by mere observation of Nature and history. Only the Creator can reveal the secret of His work, and solve the riddle of Nature. Thus we can achieve true natural theology only through revelation. Christ must first have led us to a belief in the Father. Then only can we perceive that, as Jesus said, even the lilies and the birds have a place with us in the mansion of God the Father.

I have only been able to show you briefly the two opinions which struggle one against the other under the influence of the German national movement; on the one side the new theology of Nature, which arose emotionally in the minds of many as a result of our experiences of recent years. It is bitterly opposed by those who see in it a return to primitive heathen beliefs. I have also shown the

shaking of the belief that in Christ alone is salvation. We are looking forward to the great reconciliation of these two opposite tendencies, to a form of theology which will give our young men strength to devote themselves entirely to the service of Jesus, making themselves in this sacrifice the servants of the people.

I could only give a meagre sketch of the opinions which influence the Church and theology in modern Germany. The picture that I have drawn may, at first sight, appear to be a desolate ruin, for I was forced to speak about the decline of the great old systems of theology and of the collapse of the new dialectic theology, in which we placed so much hope. This collapse of former theology does not discourage us. In the lecture rooms there sits before us old teachers a new generation of students, who, tanned by the weather, have returned from the labour-camps where they have dug, worked, and laboured together with artisans and peasants. They are more primitive in their thought than former students, but the unrest of life has ripened them, and they are prepared to set their lives at stake for the new German Church. Out of the ruinous edifice of the old theological systems springs forth new life. For us it is to live again those experiences of the Reformation period. Because of the collapse of human theology, and because of the attempts of the human soul to comprehend Him, God will become all the greater, and we will return thirsting to the springs whence our reformers drew inspiration, to Christ Himself who reveals, at all times, a new manifestation of His glory.

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## Recent Biblical Archaeology.

BY THE REVEREND J. W. JACK, D.D., GLENFARG, PERTSHIRE.

THE British Museum possesses much of the official correspondence of the Assyrian kings during the Sargonic period (722-625 B.C.), discovered at Nineveh. The cuneiform text, consisting of 1471 letters, was published by Harper in fourteen volumes over twenty years ago. Though the letters have been studied since then by Behrens, Figulla, Klauber, Ylvisaker, and other scholars, their concise idiomatic style, and their allusion to documents and events known only to the writers, discouraged any serious efforts to deal with them.

Five years ago, however, a transcription, with translation and commentary, was issued by L. Watermann, and recently a careful and detailed study of 355 of them has been given by Professor R. H. Pfeiffer, of Harvard University. An examination of these latter shows numerous parallels with the Old Testament in history and custom. We read, for example, in No. 38, that under Ashurbanipal (668-626 B.C.) twenty Sidonians were sent to the Persian Gulf to build ships—a statement which reminds us of the Tyrians (known as

'Sidonians') whom king Hiram sent to the Gulf of Akaba three centuries earlier, practically for the same purpose (1 K 9<sup>27</sup>). In No. 47, the king is recorded as saying, 'I have liberated those in irons (and) have clothed them,' and in No. 83, 'Let him come and see my face, I will clothe him, and give him good courage and establish him over you'—words which bring to mind the kind of deliverance Jehoiachin king of Judah received after being imprisoned in Babylon (2 K 25<sup>27-29</sup>). Letters Nos. 124 and 125 tell of the king of Assyria obtaining horses from the north of Syria (*Dāna, Kullania, Arpad, Rasappa, Kusu*), and this appears to have been the source whence Solomon procured them (1 K 10<sup>28f.</sup>, where 'Miśraim' is believed by many scholars to refer to Muṣri, near Ḳue, in the north of Syria). In No. 253, the scribe, referring to the king of Elam having sent three white horses to the goddess Ishtar, at Uruk, inquires whether these were meant to be introduced into the temple—a question which recalls the horses placed at the entrance of the temple in Jerusalem (2 K 23<sup>11</sup>). The letters deal with public administration, agriculture, commerce, royal decrees, religion, medicine, astronomy, divination, and various other matters, and give an extremely vivid picture of Assyrian society at the time of its greatest splendour. Professor T. J. Meek, in his recent volume on *Old Akkadian, Sumerian, and Cappadocian Texts*, has furnished us with the transcription of 227 additional tablets from *Yorghan Tepe* (ancient Nuzi, in Assyria). No less than 222 of these belong to the Āgāde period (the middle of the third millennium). They show that the city at that remote epoch was called Gasur (or Gasag?), and was inhabited by a population largely Semitic, who spoke Akkadian, but wrote almost exclusively in Sumerian ideograms. The most interesting of the tablets is No. 1, consisting of a geographical map, by far the most ancient known. It represents some district on the banks of a river or canal, between two mountain ridges, and gives the names of three towns, only one of which unfortunately is really legible.

Exploration of the ancient harbours of Tyre has recently been made by Poidebard. In Old Testament times there were two towns, the one known as Old Tyre (Palætyrus) on the mainland, and the other on the large island (now a blunt headland) half a mile from the shore. Owing to the accommodation which the island provided for shipping, the town there became one of the most celebrated maritime centres of the ancient world, 'the merchant of the peoples unto many isles' (Ezk 27<sup>3</sup>). There were two immense harbours, the 'Sidonian' and

the 'Egyptian,' the former on the north side and the latter on the south side, each being enclosed within massive piers and extensive breakwaters. The submarine examination of the south harbour and its roadstead was commenced in 1934 by Captain Gizard, a French naval officer of the Levant, with the assistance of aviation and hydrographic experts, and it has been continued on the same scientific principles by Poidebard. The great blocks of ancient breakwater and huge pillars of rose-coloured granite, which crowd the bottom, have been definitely located by aerial photography and carefully examined by divers, who have drawn up important official reports, accompanied by interesting sketches and submarine photographs. The reports corroborate the Biblical and other references to the trade-carrying facilities of Tyre, and its pre-eminence as the great 'seaport' of the ancient world. The roadstead at one place has been found to be strewn thickly with stone blocks, lying at a depth of nine to fifteen metres, and mostly about six feet square and over two feet thick. Both the roadstead and the ancient harbour, with its extensive docks and quays, have now been mapped. The construction shows two successive periods, the one apparently Byzantine, and the other much more ancient. It is intended to make researches also in the north harbour, where fishing traditions indicate similar sunken constructions.

During the fifth season of work at Mizpah (*Tell en-Naṣbe*), under Professor W. F. Badé, it has been possible to complete the excavation of the entire mound. The suspected early existence of populous suburbs on the south and east slopes of the hill has been confirmed, and all doubts as to the age of the great outer wall have been dispelled. The wall, it is found, was built and completed as a unified project about 900 B.C. A great mass of evidence goes to show that it was erected by king Asa (909-868 B.C.), and that the task was accomplished by means of a *corvée* (cf. 1 K 15<sup>22</sup>). Numerous public and private cisterns, as well as uncommonly large, well-preserved houses, have been unearthed, throwing considerable light on Hebrew life during the centuries from 900 to 600 B.C. The dyeing of wool appears to have been a leading industry in the city (as it was in *Beit Mirsim*), for five additional dye-plants have been found with the vats still in place. Although the art of dyeing is not mentioned in Scripture, dyed stuffs are referred to in various passages, the principal colours mentioned being blue, purple, and scarlet (cf. Ex 26<sup>36</sup>). The Hebrews excelled in the art,



and no doubt acquired it from Egypt, perhaps as early as the Exodus period (cf. Jg 5<sup>30</sup> R.V.m.). Later on, they may have learned from Phœnicia the process of making the Tyrian purple (obtained from shell-fish), although this is believed to have been largely a Phœnician monopoly. Among other important finds are fifty or more seals and seal-impressions on jar handles. No less than twenty of the impressions represent the name Mizpah, sometimes simply written MZP, and more often MZPH, with the last two consonants forming a ligature. Considerable interest attaches to the discovery of three jar handles containing seal-impressions with the name Shebna in the upper register and Shahor in the lower. The latter individual is unknown, but the former was probably the *major-domo* or palace governor of king Hezekiah, against whom Isaiah directed one of his prophetic censures and whose name occurs also on a seal discovered at Lachish. Among the seventeen tombs discovered are some of great interest. Two of them belong to the early phase of the Early Bronze Age, about 2800 B.C., and close to these has been found a small cave, with numerous indications that it once served as a troglodyte dwelling.

At Lachish (*Tell Duweir*), Mr. J. L. Starkey, the Director of the Wellcome Archaeological Research Expedition, has made further important discoveries during his fourth year's labour there. Perhaps the greatest discovery of all has been that of two tomb-chambers quarried in the rock, the one small and the other large. They had originally been used as dwellings, and date from about 1400 to 1275 B.C. In the smaller one was found a censer, with three letters of alphabetic script in red ochre on the underside of the cover, as well as scarabs, knives, lance-heads, arrow-heads, innumerable pottery vessels, and various other objects. One of the most interesting finds is that of the ten playing pieces of a gaming board, which are similar in style and number to those found in Tutankhamun's tomb, though in the former case only the bone inlay remains. We know from the latter source that such boards were divided into thirty equal squares, so arranged as to form three rows of ten each. To each game there were ten playing pieces, like pawns in chess, coloured black and white (*i.e.* five for each opponent), which were played by complicated chances denoted either by a kind of dice in the form of knuckle-bones, or small black and white throwing-sticks. The contest was obviously an early form of the modern game '*El-Tab-el-Seega*,' played almost universally in the Near East. The presence of a gaming board of this kind

in Lachish testifies to the close cultural relations between Palestine and Egypt during this period (the Amarna one), and this is corroborated by the finding of a large number of Egyptian amulets of popular deities, which must have been imported in spite of the constant condemnation of such by the Hebrew priesthood.

In the larger tomb-chamber has been found a huge conical heap of bones, representing the skeletons of about 1500 men, which had apparently been thrown in through the roof (the original entrance being blocked). The deposit, though in an ancient tomb, dates to the early seventh century B.C., and most probably represents those slain at the time of Sennacherib's siege of Lachish, in 701 B.C. As some of the bones are calcined, they had no doubt come from the burnt city. Most remarkable is the fact that, among the skulls found, containing head injuries evidently received in battle, there are three examples of primitive surgical trephination or 'holing.' In ancient times, such an operation was usually performed by scraping a circular hole in the skull, but in these examples it consists in forming a rectangular aperture by means of intersecting saw-cuts, an operation known previously only among the Incas of Peru. Clearly, although the trephination is so rude that, according to experts, it must have caused immediate death, the Hebrews seem to have had not only physicians but daring surgeons, who had acquired some knowledge of anatomy, though it is very doubtful whether they were able to dissect and to perform internal operations. The excavation of the city in the time of king Zedekiah (597-587 B.C.) has been carried a stage further. The principal square or market-place has been laid bare, beneath the burnt embers of Nebuchadrezzar's destruction (probably the autumn of 588 B.C.). Here was the commercial quarter, including shops and workshops of various kinds. Among these have been found a corn-chandler's, with a simple grinding apparatus, consisting of two large saddle querns; a weaving and dyeing establishment, with the clay loom weights still lying on the floor, close to the charred members of the loom, and a large limestone dyeing vat near by; and a wine and oil shop, from which has been unearthed a number of large storage jars, four-handled, and holding about six gallons each. Many of them bear the royal stamp with the inscription 'For the king' over the emblem of a winged disk (or flying roll, cf. Zec 5<sup>1-4</sup>) or Egyptian scarab. Below the emblem is the name of one of four towns, Hebron, Socoh, Ziph, or Memshath, which were probably receiving centres for collecting taxes

in oil or wine, to be used by the royal household. Jar handles bearing these stamps were first discovered at Jerusalem during Warren's excavations, and since then they have turned up in numerous sites elsewhere, but only within the borders of pre-exilic Judah. The practice they apparently reveal of towns sending contributions to the king of Judah resembles to some extent the arrangements made for royal supplies in the Northern Kingdom, as mentioned on the Samaria ostraca, and dates probably from the time of Solomon's administration. Among the debris of the weaver's shop was found a clay seal, bearing on the front the words 'For Hilkiah the son of Maas,' and having on the back the impress of the papyrus document to which it had been fixed. Jeremiah's father was named Hilkiah, and there is the possibility that the reference may be to this individual. The seal at least, like the Gedaliah one, affords another proof of the use of papyrus for commercial and other correspondence during this period, though unfortunately such documents have not survived the climatic conditions of Palestine.

It will be remembered that last year Professor Garstang, in his excavations at Jericho, penetrated below the Early Bronze Age level to the neolithic strata, and found plastic images, painted pottery, and houses with plastered floors and walls. This year he has greatly extended these lower excavations, and has succeeded in reaching an unprecedented depth of prehistoric levels. In the Middle Neolithic stratum (c. 4000 B.C.), he has come across ancient pottery, probably dating from the origin of pottery-making (none was found below this level), together with the model of a house shaped like a bee-hive, and having a door, an upper floor, and

windows. Lower still, he has unearthed a fine series of flint implements, as well as a large building of the 'megaron' type, the walls of which are plastered and burnished red. The foundations of the building have been traced to a much lower stratum, and it is believed to be 2000 years older than the earliest known in prehistoric Greece. The date, indeed, of the earliest deposits on the tell has been fixed by specialists at about 6000 or 7000 B.C. Jericho thus appears to have been, as Garstang has stated, 'the site of the oldest civilized settlement on the globe.' It is worth noting that fresh cuttings this year in the upper levels have confirmed the city's fall some time between 1400 B.C. and the accession of Pharaoh Akhenaten (c. 1383 B.C.). This is a matter of great consequence for Old Testament scholarship, involving the date of Joshua's entry and other far-reaching questions; and in order 'to put an end to needless controversy,' Professor Garstang and Mr. Alan Rowe have written a joint statement which appeared in the *Palestine Exploration Fund Quarterly* for July of this year. In this communication, after referring to the main relevant facts, they re-affirm their conclusion as to the date. 'A review of the evidence,' they state, 'leaves no reasonable doubt upon this question.'

It deserves to be said that excavations have recently been made at *Tell Keisan*, about seven miles south-east of Acco, by the Neilson Expedition to the Near East. As this place is believed to be Achshaph, and is remarkably rich in antiquities, including Ægean and Cypriote objects, some gratifying results may be looked for. It is known to have been a chariotry centre, strategically placed. Its king joined Jabin's confederacy, and was slain (Jos 11<sup>1</sup> 12<sup>20</sup>).

## Contributions and Comments.

### 'The kingdom of God has come.'

IN the last issue of THE EXPOSITORY TIMES my friend Mr. J. Y. Campbell has submitted to searching criticism certain passages in my book, *The Parables of the Kingdom*. I am glad to find that he and I are in agreement on one important point: that ἡγγικεν ἡ βασιλεία τοῦ θεοῦ and ἐφθασεν ἡ βασιλεία τοῦ θεοῦ bear substantially the same meaning. The difference between us may be

expressed thus: Mr. Campbell takes ἡγγικεν at its face value, and tries to make ἐφθασεν conform, while I take ἐφθασεν at its face value, and try to make ἡγγικεν conform. I believe his task is the harder.

The meaning which Mr. Campbell proposes for φθάνειν is, I confess, new to me. Liddell and Scott do not give 'to come close' among its meanings, though, to be sure, the new edition has not yet reached Φ. Schmid (*Atticismus*, iv. 427) says the



word is 'known to late Greek (N.T., LXX, Philo, *Pap. Mag. Leydens.*) only in the sense "come," and I do not recall anything in papyri or other Hellenistic documents which contravenes this maxim (except so far as the older Attic usage occasionally crops up). Nor do the Hebrew words which it is used to translate suggest any other meaning than 'arrive,' 'reach,' or the like. These verbs are:

- (i) *nagá*. For this word Brown, Driver, and Briggs give the meanings, 'touch, reach, strike; extend to; come, arrive.' The various Greek terms used to translate the word in the LXX bear out the one general idea of making contact: ἄπτεσθαι, ἀφάπτειν, ἐφάπτειν, συνάπτειν, θιγγάνειν, μίγειν, ἀπαντᾶν, συναντᾶν, προσάγειν, besides ἐγγίλζειν, προσεγγίλζειν, and φθάνειν (also μαστιγοῦν and εἶναι ἐν πόνῳ). All these are used to render the *qal* form; with other forms of the verb we need not concern ourselves.
- (ii) *m'ta*. B. D. B., 'reach, attain; come to; come upon, befall.' In the LXX, ἐγγίλζειν, παρῖναι, φθάνειν.
- (iii) *dabaq* (once only). B. D. B., 'cling, cleave, keep close.'

The single case where φθάνειν translates *'amets* need not detain us; and in 2 S 20<sup>13</sup> the underlying text appears to have differed from the Massoretic. It is only the third of these verbs which lends any colour to Mr. Campbell's theory. He translates Jg 20<sup>42</sup>, ἡ παράταξις ἐφθασεν ἐπ' αὐτοὺς, 'followed hard after.' The Hebrew means 'stuck to them' (cf. 'our troops maintained contact with the retiring enemy divisions'). I believe the LXX translators, legitimately enough, intended the meaning 'came up with them.' 'The present tense,' Mr. Campbell continues, 'has much the same sense in v.<sup>34</sup> of the same chapter, where the Hebrew word is *nagá*.' Here φθάνει ἐπ' αὐτοὺς ἡ κακία is 'evil is coming upon them.' The R.V. translates 'was close upon them,' but the margin gives 'Heb. touching,' rightly. A.V. reads ἀφῆπται αὐτῶν.

The conclusion I should draw is that in the LXX, as in Hellenistic Greek in general, φθάνειν has naturally the meaning 'arrive,' and that this meaning should be accepted unless in any passage it is clearly impossible. The only passages where Mr. Campbell adduces any serious reason for abandoning this meaning are Ezr 3<sup>1</sup>, Neh 7<sup>72</sup> (73): ἐφθασεν ὁ μὴν ὁ ἑβδομος. His difficulty is that in Ezr 3<sup>6</sup> it is said that on the first day of the seventh month they began to offer burnt-offerings; but in vv.<sup>2-5</sup> certain lengthy preliminaries to the inauguration of the offering are described; from which he concludes that the meaning of v.<sup>1</sup> must be that the month had not yet begun, but was close at hand. But the

author's intention is surely to date at once the great epoch-making event he is about to describe; the burnt-offering was restored 'when the seventh month was come,' as the R.V. rightly gives it, and he interpolates the necessary preparations, illogically perhaps, but not really misleadingly, in vv.<sup>2-5</sup>. Neh 7<sup>72</sup> presents even less difficulty. The paratactic Hebrew construction gives the meaning 'When the seventh month had come, the children of Israel being [by this time] settled in their cities, the whole people assembled . . .,' and thereupon Ezra read the law 'upon the first day of the seventh month.' The LXX represents the Hebrew a little clumsily, but faithfully enough. In Dn 8<sup>7</sup> (Theodotion), Mr. Campbell says, 'the Hebrew means explicitly "coming close to." But the Hebrew *maggia* 'etsel *ha'ayil* means literally 'reached the . . . proximity . . . of the ram,' i.e. 'came close up to the ram'; but observe that the idea of proximity is given by *etsel*, not by the participle of *nagá*. *Etsel*, properly a substantive, used prepositionally, is commonly rendered by παρὰ, πλησίον, and ἐχόμενος. With a verb of motion it is rare and late: it is rendered by πρὸς in 2 Ch 28<sup>15</sup>, and in the LXX of the present passage. Theodotion appears to have rendered *maggia* by φθάνοντα, and then to have carried out the idea of 'arrival' contained in that word by rendering *etsel*, εἰς. The passage does not justify the view that φθάνειν itself means 'to come close.'

The passages where φθάνειν renders *m'ta* present no difficulty, even on Mr. Campbell's showing. I should lay special stress upon Dn 7<sup>22</sup> (Theod.), ὁ καιρὸς ἐφθασεν καὶ τὴν βασιλείαν κατέσχον οἱ ἄγιοι. This could mean nothing other than 'the time arrived, and the saints took possession of the kingdom.' This appears to be the model on which ἐφθασεν ἡ βασιλεία τοῦ θεοῦ was framed.

Now for the N.T. examples. It is clear enough that in Ro 9<sup>31</sup> and Ph 3<sup>16</sup> φθάνειν has the meaning 'arrive,' 'attain.' In 2 Co 10<sup>14</sup> ἄχρι ὧν ἐφθάσαμεν means 'we have reached your level.' Ἀφικνούμενοι in the first part of the verse is a synonym. In 1 Th 4<sup>15</sup> we have the old classical use of φθάνειν = 'anticipate.' On 1 Th 2<sup>16</sup>, ἐφθασεν ἐπ' αὐτοὺς ἡ ὀργὴ εἰς τέλος, Mr. Campbell observes, 'How could Paul, writing about A.D. 50, say that the divine wrath had already come upon the Jews?' But that is precisely what Paul believed. The whole argument of Ro 9-11 implies that the Jews are already under the condemnation of God. The only difference between 1 Thessalonians and Romans is that in the later Epistle Paul no longer thinks that this condemnation is absolute and final—εἰς τέλος. It is partial and temporary (Ro 11<sup>25</sup>); but this fact is announced as a 'mystery'—a hitherto unsuspected truth.

In short, I can find no grounds for giving to

ἐφθασεν in Mt 12<sup>23</sup> = Lk 11<sup>20</sup> any other meaning than that which attaches to the word all through Hellenistic literature, namely, 'arrived.' If, however, Mr. Campbell has recourse to the 'timeless aorist with a future reference,' I should reply, with Burton (*Moods and Tenses*, 23), that this is 'rather a rhetorical figure than a grammatical idiom.' \*Εφθασεν means 'arrived.' If the speaker, either for the sake of rhetorical vividness, or with a prophetic realization of that which is yet to come, uses the aorist with a future reference, that is something that lies outside a grammatical or lexical discussion. If Mr. Campbell urges that when Jesus said, ἐφθασεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ θεοῦ, He was placing Himself imaginatively, as the O.T. prophets frequently do, at a point in the future, that is a legitimate interpretation of the words, though, as I believe, not the true interpretation; but it is not derived from grammatical considerations, nor does it depend upon showing that φθάνειν in itself can bear the meaning 'to approach.'

With ἐγγίζειν the case is different. Mr. Campbell is, of course, right in pointing out that in an overwhelming majority of cases the verb means simply 'approach,' and is used to render Hebrew words bearing that sense. My argument is (a) that there are cases in which the idea of approach melts into that of arrival; (b) that the use of ἐγγίζειν to translate the Hebrew verbs *naga'* and *m'ta* (whose meaning, as I have tried to show, is not doubtful) indicates that the Greek translators were aware of such a meaning; and (c) that if this meaning be allowed as possible, it is best to take ἤγγικεν ἡ βασιλεία in the sense established for ἐφθασεν ἡ βασιλεία.

Mr. Campbell has shown me to have been in error in saying that 'in the LXX the perfect of the verb ἐγγίζειν is used to translate the Hebrew verb *naga'* and the Aramaic verb *m'ta*.' I have corrected the error in the third edition. What I should have said is that ἐγγίζειν is used in various tenses to translate these verbs, and that in one case the tense in question is the perfect, according to one of our three best MSS. But let us look at the eight cases which are in point.

1. Translating *naga'*. I have already shown that our standard Hebrew lexicon does not give to *naga'* the meaning 'approach' in any passage, and that the translators use a wealth of Greek words to render it, all of which contain in one way or another the idea of touching, attaining, or arriving. The presumption, therefore, is that where they use ἐγγίζειν they are aware of a similar meaning.

(a) Jon 3<sup>6</sup>, ἤγγισεν ὁ λόγος πρὸς τὸν βασιλέα: 'The word reached the king.' No one surely, having in view the Hebrew original and the general

sense of the passage, would think of giving to ἤγγισεν any other sense, εἰ μὴ θέσιν διαφυλάττων.

(b) Jer 28 (51)<sup>8</sup> (B), ἤγγικεν εἰς οὐρανὸν τὸ κρίμα αὐτῆς, ἐξήρην ἕως τῶν ἀστρον. The parallel clause makes it clear that the meaning is 'Her judgment has reached heaven, and is lifted up even to the stars.' Here NA read ἤγγισεν, probably by assimilation to the aorist in the parallel clause; the meaning is not different.

(c) Ps 31 (32)<sup>6</sup>, ἐν κατακλυσμῷ ἰδῶτων πολλῶν πρὸς αὐτὸν οὐκ ἐγγιούσιν. R.V. rightly, 'When the great waters overflow they shall not reach unto him.' Any one who has been in the neighbourhood of a flood will know that the waters may approach very closely, but so long as they do not actually reach him, all is well.

(d) Ps 106 (107)<sup>18</sup>, ἤγγισαν ἕως τῶν πυλῶν τοῦ θανάτου. The preposition, ἕως, used locally, means 'up to,' 'as far as,' and therefore in itself implies arrival: 'They reached the gates of death' is the meaning.

(e) Sir 51<sup>6</sup> (8. 9), ἤγγισεν ἕως θανάτου ἡ ψυχὴ μου. Grammatically, this is analogous to (d), but the parallel clause, καὶ ἡ ζωὴ μου ἦν σύνεγγυς ἄδου κάτω, might suggest that the meaning of the Hebrew is weakened. The equivalent for σύνεγγυς does not appear in the Hebrew, but it is noteworthy that Sirach uses συνεγγίζειν to translate *naga'* in 32 (35)<sup>21</sup>, ἕως συνεγγίσῃ, οὐ μὴ παρακληθῇ, καὶ οὐ μὴ ἀποστῇ ἕως ἐπισκέψῃται ὁ Ὑψιστός, 'until he associates with (God), he will not be comforted, and he will not desist until the Most High visits him.' Thus σύνεγγυς would imply for him a proximity indistinguishable from contact. Further, in 51<sup>5</sup> he has said, ἐλτρώσω με . . . ἐκ βάθους κοιλίας ἄδου, that is to say, he is conceiving himself as having been virtually dead already, so that ἤγγισεν ἕως θανάτου ἡ ψυχὴ μου may after all mean 'My soul reached the point of death.'

(f) Ps 87<sup>4</sup> (88<sup>3</sup>), ἡ ζωὴ μου πῶ ἤδη ἤγγισεν. Here the use of ἐγγίζειν with the dative would suggest the meaning 'my life approached death.' But the Hebrew *li-sh'eol higg'u* certainly means 'reached Sheol.' The verses which follow carry out this idea: 'I am counted with those that go down into the pit . . . cast off among the dead . . . I am shut up and I cannot come forth.' The Psalmist in his desperate case means to say, 'I am no better than a dead man.' The translator has perhaps weakened the meaning, but at least the idea expressed in ἐγγίζειν is that of an approach so close as to be virtually arrival.

[In Ps 37 (38)<sup>12</sup>, ἐξ ἐναντίας μου ἤγγισαν, the translators seem to have read *nagu'* for the noun *nig'i*, and to have understood it as 'came against me.']

2. Translating *m'ta*. (a) Dn 4<sup>8</sup> LXX, ἡ κορυφὴ αὐτοῦ ἤγγικεν ἕως τοῦ οὐρανοῦ. The use of the preposition ἕως indicates the sense. Besides, to say



that the top of the tree approached heaven, *i.e.* nearly reached it, would be insipid. The meaning is, 'its top reached heaven.' Theodotion has ἔφθασεν ἕως τοῦ οὐρανοῦ.

(b) Dn 4<sup>19</sup> LXX, τὸ δὲ ὑψωθῆναι τὸ δένδρον ἐκείνο καὶ ἐγγίσται τῷ οὐρανῷ. This is a reference to 4<sup>9</sup>, and the meaning must be the same, even though ἕως is not used here (the Aramaic has *lishmayya* in both places). Theodotion, again, has ἔφθασεν εἰς τὸν οὐρανόν.

Out of eight passages, therefore, in which ἐγγίζειν translates *naga'* or *m'ta*, six preserve clearly the proper meaning of the Hebrew verbs. In the remaining two the translators may have weakened the meaning of the Hebrew, but it is possible also that that they have strengthened the meaning of the Greek, and in any case both these passages show how the idea of approach may pass into that of arrival. And, indeed, such a development of meaning is inherent in the word. If you are approaching a point and keep on approaching, in the end you will arrive. The Greek perfect may be 'durative-punctiliar' in its *aktionsart*, represented by the graph —● (see Robertson, *Grammar of the Greek N.T.*, 895). The line represents the continuous action of approach, the point its conclusion, which is, or may be, arrival. It is in this sense that I take ἡγγικεν in the passage under dispute. The kingdom of God has been approaching; now it has arrived.

I submit that this examination shows that ἐγγίζειν *could* be used to translate Hebrew Aramaic verbs meaning 'arrive,' without being untrue to their meaning. If, therefore, we assume that the sayings of Jesus were originally in Aramaic, it is at least possible that the Aramaic word which underlies ἡγγικεν in the phrase ἡγγικεν ἡ βασιλεία τοῦ θεοῦ may have been the verb *m'ta*, which is similarly translated in the LXX. The fact that this word is in Dn 4<sup>7-19</sup>, rendered by ἐγγίζειν in the LXX, and by φθάνειν in Theodotion, makes plausible the suggestion that ἡγγικεν ἡ βασιλεία τοῦ θεοῦ and ἔφθασεν ἡ βασιλεία τοῦ θεοῦ represent similarly alternative renderings of the same Aramaic verb, and that its meaning 'arrived' is preserved in both. That ἐγγίζειν is used in other senses elsewhere in the N.T., as it is used freely in the LXX and in all parts of Greek literature, does not affect the argument.

Mr. Campbell also questions my interpretation of Mk 9<sup>1</sup>: ἕως αὖ ἰδῶσιν τὴν βασιλείαν τοῦ θεοῦ ἐληλυθῆσαν ἐν δυνάμει. I did not suggest, I may observe, that all translators have mistranslated this passage. I follow the Peshitta rendering against the Old Syriac. Beza renders, 'usquedun viderint regnum Dei venisse cum potentia'; Calvin similarly, 'donec viderint regnum Dei venisse cum virtute' (and see his *ad loc.*). In the English A.V. the word 'come' is presumably to be construed as the past

participle, a true equivalent for ἐληλυθῆσαν (as we say, 'I found him gone,' meaning 'I found that he had gone'). But the English is unfortunately ambiguous, and most people read 'come' as though it were equivalent to 'coming,' probably under the influence of the parallel passage in Mt 16<sup>28</sup>, when 'coming' accurately represents the Greek ἐρχόμενον.

It is not, I think, worth while discussing at length the question whether in the expression ἰδεῖν τὴν βασιλείαν ἐληλυθῆσαν the participle is to be taken as a mere 'extension of the object,' or whether we have a case of the accusative and participle in indirect discourse. It is difficult to draw the line between the two constructions, and perhaps they are not ultimately different. What is not doubtful is that the participial construction is often the equivalent of a ὅτι . . . clause after verbs *dicendi et sentiendi*. The construction is amply illustrated in Goodwin, *Moods and Tenses* (1893), §§ 687, 904-910. I select some examples:

Οἶδ' ἄρα πῶς τι ᾗδῃ Πάτροκλον τεθνηκότα (Homer, *Il.*, xvii. 402).

οὐ γὰρ ᾔδεσαν αὐτὸν τεθνηκότα (Xen., *Anab.*, i. 10. 16).

ἐπιστάμενοι . . . πολλὰ ἡμᾶς . . . περιγεγενημένους (Thuc., i. 69).

πειράσομαι δεῖξαι . . . πεπονθότα ἑμάντων οὐχὶ προσήκοντα (Dem., lvii. 1).

ὁρῶ δε μ' ἔργον δεινὸν ἐξεργασμένην (Soph. *Trach.*, 706).

ἡμεῖς ἀδύνατοι . . . ὁρῶμεν ὄντες . . . περιγεγέσθαι (Thuc., i. 32).

Cf. *B.G.U.*, iv. 1078 (a papyrus of the first century B.C.), γέινωσκέ με πεπρακότα πρὸς τὸν καιρὸν . . . γέινωσκε δὲ ἡγεμόνα εἰσεληλυθότα.

My contention is that the sentence before us is of precisely the same formation, and should be construed in the same way. It is to be observed that the verb ὁρᾶν is treated in the same way as other verbs of perception. In the following passages in the LXX it seems most natural to accept the same construction.

Dt 32<sup>38</sup>, εἶδε γὰρ παραλελυμένους αὐτοὺς (Heb. *ki-azlath yad*; R.V. 'He seeth that their power is gone').

Ps 48 (49)<sup>11</sup>, ὅταν ἰδῇ σοφούς ἀποθνήσκοντας (R.V. 'He seeth that wise men die').

It seems to me quite natural to take certain N.T. passages in the same way, *e.g.*:

Jn 19<sup>38</sup>, εἶδον αὐτὸν τεθνηκότα, 'They saw that he was dead.'

The distinction which Mr. Campbell draws, after Robertson, between 'real seeing' and 'intellectual perception,' the latter being expressed by ὁρᾶν ὅτι, the former by ὁρᾶν and a participle, seems to me difficult to carry through. Ἰδεῖν as mental percep-



tion is virtually equivalent to γινῶναι, and this takes the participial construction (as does εἰδέναι, which is nothing but the perfect of ἰδεῖν). Cf. Lk 8<sup>46</sup> ἐγὼν δύναμιν ἐξελθούσαν ἀπ' ἐμοῦ.

The really important matter, however, is the tense of ἐλθούσαν. Would Mr. Campbell say that in the examples cited above from outside the N.T. the participles τεθνήκωτα, τεθνηκότα, περιγεγενημένους, πεπονθότα, ἐξεργασμένην, πεπρακότα, εἰσελθούσιν, παραλελυμένους, could be replaced by the corresponding present participles without change of meaning? And why should Mark be supposed to be insensitive to the difference? In the N.T. ἐλθούσα frequently occurs in its proper perfect sense (e.g. Mk 9<sup>13</sup>, Lk 5<sup>17, 32</sup>, 7<sup>38, 34</sup>, Jn 3<sup>19</sup>, 5<sup>43</sup>, 12<sup>23</sup>, 16<sup>28</sup>, 18<sup>37</sup>). It is true that inexact writers may confuse the tenses, but Mark, though his grammar is sometimes rough by literary standards, shows real feeling for colloquial Greek idiom, and is markedly sensitive to aktionsart in the verb. If we allow him his aoristic use of ἔλεγεν, there are

very few other cases where he has transgressed in this respect. I cannot doubt that he was well aware of the difference between ἐρχομένην and ἐλθούσαν. If Wellhausen and Torrey (*quos honoris causa nomino*) think otherwise, I take issue with them.

I concede certainly that if Mark meant '... till they shall see that the kingdom of God has come with power,' it is not necessarily implied that the Kingdom had come at the moment of speaking. The prediction would be fulfilled if it came at any time between the utterance of the saying and the moment of perception, whenever that might be. But it is consistent with the view that the Kingdom of God actually came in the complex of events ending with the resurrection of Christ, and that the disciples shortly afterwards perceived that this was the case. The story of Pentecost may, in my view, be taken to represent the moment of perception. C. H. DODD.

Cambridge.

## Entre Nous.

### 'In the Steps of St. Paul.'

We are drawing attention to a few books that would make specially seasonable gifts. One of these is certainly *In the Steps of St. Paul*, by Mr. H. V. Morton (7s. 6d. net). The publishers, Messrs. Rich & Cowan Ltd., anticipate, and with good reason, a great circulation. Their first printing is 200,000 copies. All Mr. Morton's old qualities are here—his vivid description of places and people and his knowledge of customs. We start with him at St. Stephen's Gate at Jerusalem. For was it not the martyrdom of St. Stephen that prepared the way for St. Paul's conversion? He carries us with him, right up to his closing words describing the last moments in the lives of St. Peter and St. Paul. 'So they went to their martyrdom, in the year 67 A.D. Less than forty years had passed since . . . the Agony in the Garden and since the Cross had been lifted on Calvary. In that little time the grain of mustard seed had taken root, and the shadow of God's Kingdom was upon the earth.'

Mr. Morton has spared no pains to get his background accurate—the full bibliography at the end of the volume is evidence of the close reading he has put in. For the chronology of St. Paul's life he depends on C. H. Turner's article in *Hastings' Dictionary of the Bible*. It is interesting to

note that he is *au fait* with the theory that the four Imprisonment Epistles were written from Ephesus, and not from Rome. He quotes from G. S. Duncan, but does not commit himself. 'It is all very interesting, but is it convincing?'

Again and again Mr. Morton has to tell of ruins where formerly populous cities stood. 'We came down to the green vale of Paphos in the heat of the afternoon. A somnolent blue sea lapped the warm rocks of the western shore of Cyprus, and a cloudless sky told of rainless months to come. It was here, as *Acts* tells us, that Paul addressed the Roman Proconsul, Sergius Paulus, and struck blind the Jewish magician, Elymas. In those days a fair and stately city rose on the seaward thrust of rock. . . . Nothing is left of the Roman capital of Cyprus but a series of mounds thick with marble chips, with old pottery, and with fallen pillars.'

Nothing that illuminates his subject is missed by Mr. Morton. He meets a man who before the War was a schoolmaster in England, but is now a grower of orange trees in Jaffa. 'He held out his hands with a broad grin. "Look at 'em!" he said. "They weren't like that when I was a schoolmaster. You remember how Paul, when he said good-bye to the elders at Miletus, held up his hands and said—what was it? "Look how these hands



have ministered to my necessities !' It's seemed to me that sentences like that prove that Paul was never brought up to be an artisan. No workman thinks it's marvellous that his hands have ministered to his necessities. That's what they're for. But I do ; and so did Paul."

The latest archaeological discoveries are made to throw their light on the subject. 'As I walked through the cobbled streets of Herculaneum, with solid little square houses on each side of me, with streets branching off at intervals, with fountains here and there, I felt that I was really back in the world of St. Paul.

'If Paul suffered martyrdom in 67 A.D., only twelve years elapsed between his death and the destruction of Herculaneum. Many of the things one sees in the ruins to-day were there when Paul was alive: . . . I came to a group of workmen and archaeologists who were putting the final touches to a small hotel that they had just dug from a wall of mud. The wooden staircase was perfect, though black and carbonized. Each step had been carefully encased in plate-glass, and as I mounted them, I was using a staircase that had been there in the first century. In rooms upstairs I saw beds which had been slept in on that tragic August night in 79 A.D., and each bedroom contained a glass case in which was displayed the luggage left behind by guests as they rushed out in alarm.'

W. R. S. Miller.

In the 'nineties statesmen and merchants were investigating the possibilities of the large stretch of land in West Africa inhabited by the Hausa tribes. A few years later the C.M.S. decided 'to adventure in the name of Christ' by sending out a small band of five missionaries, under the leadership of Bishop Tugwell.

The medical man of the party was W. R. S. Miller, M.R.C.S., L.R.C.P. After thirty years' work in West Africa he has written *Reflections of a Pioneer* (C.M.S.; 5s. net)—a handsome volume with ten illustrations, amazing at the price. The book describes the difficulties of work amongst these Muslim tribes in a climate unsuited for Europeans ; contains valuable chapters dealing with the customs of the people ; discusses difficulties of the British administration, and makes sane and constructive suggestions.

After a few years Dr. Miller found himself the only one left of the original band. After almost incredible difficulties he settled in Zaria, which became the headquarters of the C.M.S. mission for twenty-four years, striving to bring 'some vital

contribution to a people whose religion, whilst giving Christ a great name, did not acknowledge His supreme claim.' 'We had to show Him,' he goes on, 'and we found that we often spoiled our work by a blurred representation of Him.'

Dr. Miller's first colleague in Zaria was W. A. Thompson from the West Indies, to whom he pays a fine tribute. 'No man has done more spiritually for the Hausa people than this African brother of theirs. No man known to me so completely won their respect and confidence. He was an African among Africans always, but one with so lofty a creed, so high an ideal, so irreproachable a character, and a name never associated with any slander, that he lifted them up. We had converts later who loved me as father and gave me true and loyal devotion, but Thompson was to them their brother, one with them in colour and race.'

In closer relations between black and white Dr. Miller sees the only hope for a prosperous and developing Africa. He has a valuable chapter on 'Racial Relationships,' another on 'Marriage Customs and Problems,' and another on 'Moral Standards.'

In addition to all his teaching, administrative and medical work, Dr. Miller found time to translate the whole of the Bible into the Hausa tongue—a language he spoke so well that a native hearing him in the dark could not detect that he was a foreigner.

#### A New Man in Christ.

'Among the boys who very early showed unusual promise was one who had been born near Lake Chad, and been taken captive and sold into slavery, just as Bishop Crowther was. He came to me at Zungeru, then the government headquarters. I never thought I should keep him. Several times he ran away. The sweetest possible smile was not incompatible with the worst of tempers, and I often despaired of a change. In spite of this he was indefatigable in learning. But the fiendish temper and morose nature, probably the result of months in slavery, were a problem to me. The boys did not feel safe in playing games with him, for sudden gusts of fury made him dangerous.

'Soon after the age of fifteen the change came which our Lord called being "born again," and the boy with the untamed nature became a "new man in Christ." He was a diligent student, passed through our school in Zaria, became a master, went to the college at Oyo, and later was ordained, the first Hausa clergyman of the Church of England. For several years in Zaria and in the Bauchi Plateau



he carried on a good work, valued by those of his colleagues, white and black, who saw the gentle, patient spirit of one who, once like the Gadarene, was changed by the same Master, and sent out as a witness of the great things God had done. This my adopted son, now known as the Rev. Henry Miller, is living and working with his wife, in charge of our large C.M.S. station in Lokoja, with many out-stations and a big central church.<sup>1</sup>

'Here am I, send me.'

Now the beauteous lamps are low:  
Who'll stand forth, fair light to show?  
'I will,' said the voice I know.

Who'll be for benighted man  
A torch in his army's van?  
'I will,' said he, 'for I can.'

Who can his whole being fill  
With fire, till that fire him kill?  
'I can,' said he, 'if God will.'

ELIZABETH DARYUSH.

This is one of the less well-known quotations from a devotional anthology which has just been compiled by Mrs. Leyton Richards—the second series of *Inner Light*. The publishers are Messrs. George Allen & Unwin, and the price is: cloth, 5s. net; paper covers, 3s. 6d. net. For those who want an anthology at this Christmas season we do not think they will find a better one than this, which has been issued under the auspices of The Friends' Literature Committee.

#### Prayers that have helped a Man of the World.

Two 'unusual booklets' the Guardian Press calls *Prayers that have helped a Man of the World* and *Thoughts that have helped a Man of the World*. The description is a correct one, and we have no hesitation in suggesting that readers should send for copies. They could be slipped into an envelope at Christmas-time. The address of the publishers is 'Guardian House, Forest Road, London, E.17,' and the price is only 3d. each. The first contains twenty-five prayers. We quote two of them:

'O God our Leader and our Master and our Friend, forgive our imperfections and our little motives, take us and make us one with Thy great purpose, use us and do not reject us, make us all here servants of Thy Kingdom, weave our lives into Thy struggle to conquer and to bring peace and union to the world.'—BISHOP SCROPE.

<sup>1</sup> W. R. S. Miller, *Reflections of a Pioneer*, 91.

'Grant to us, O Lord, the spirit of adventure. Give us initiative, and the strength to choose the pioneer's path. Give us to take life as Thou didst, as an adventure, gay and daring, full of high hope and lofty vision. And may we so live that we die in Thy service, having ventured all for an ideal that shall not fail, and a vision that brooks no tarrying.'—J. B. GOODLIFFE.

We have pleasure in drawing attention again to Messrs. Pickering & Inglis' diaries and calendars. The *Diaries* vary in price from 1s. to 6s. 6d., according to binding, and may be had in vest-pocket or standard size. The calendars are of the block tear-off type. *Daily Meditation* contains a text and a meditation for each day, and costs 1s. 6d. Both it and *Golden Text* (1s. 3d.) have sea pictures, while *Daily Manna* has a country scene. An excellent idea is a *Young Folks Calendar* (1s.).

#### 'The British Weekly.'

The Editors of THE EXPOSITORY TIMES congratulate Dr. Hutton, Miss Jane T. Stoddart, and Messrs. Hodder & Stoughton on the fiftieth anniversary of *The British Weekly*. They are justly proud of this Jubilee number. It is full of delightful reminiscences as well as a wide assortment of well-informed and stimulating articles. To be specially noted is the sixteen-page supplement on Palestine. The articles include Miss Jane T. Stoddart, 'Palestine in Literature'; the Rev. James S. Stewart, B.D., 'Politics and Religion in the Time of Christ'; Dr. W. M. Christie, 'We must act not on Political but on Righteous Grounds'; and Mr. B. J. M. Nimmo, 'Palestine and the Tourist.'

But our thanks are not only for this Jubilee number, but for all those numbers which appeared week by week during fifty years when *The British Weekly* was steadily gaining its position of influence in the religious world and in literature and politics. Taken from the first number by the late Dr. Hastings—Sir William's leaders and Claudius Clear were read with close attention—it finds a sure welcome every week.

Printed by MORRISON & GIBB LIMITED, Tanfield Works, and Published by T. & T. CLARK, 38 George Street, Edinburgh. It is requested that all literary communications be addressed to THE EDITOR, Kings Gate, Aberdeen, Scotland.